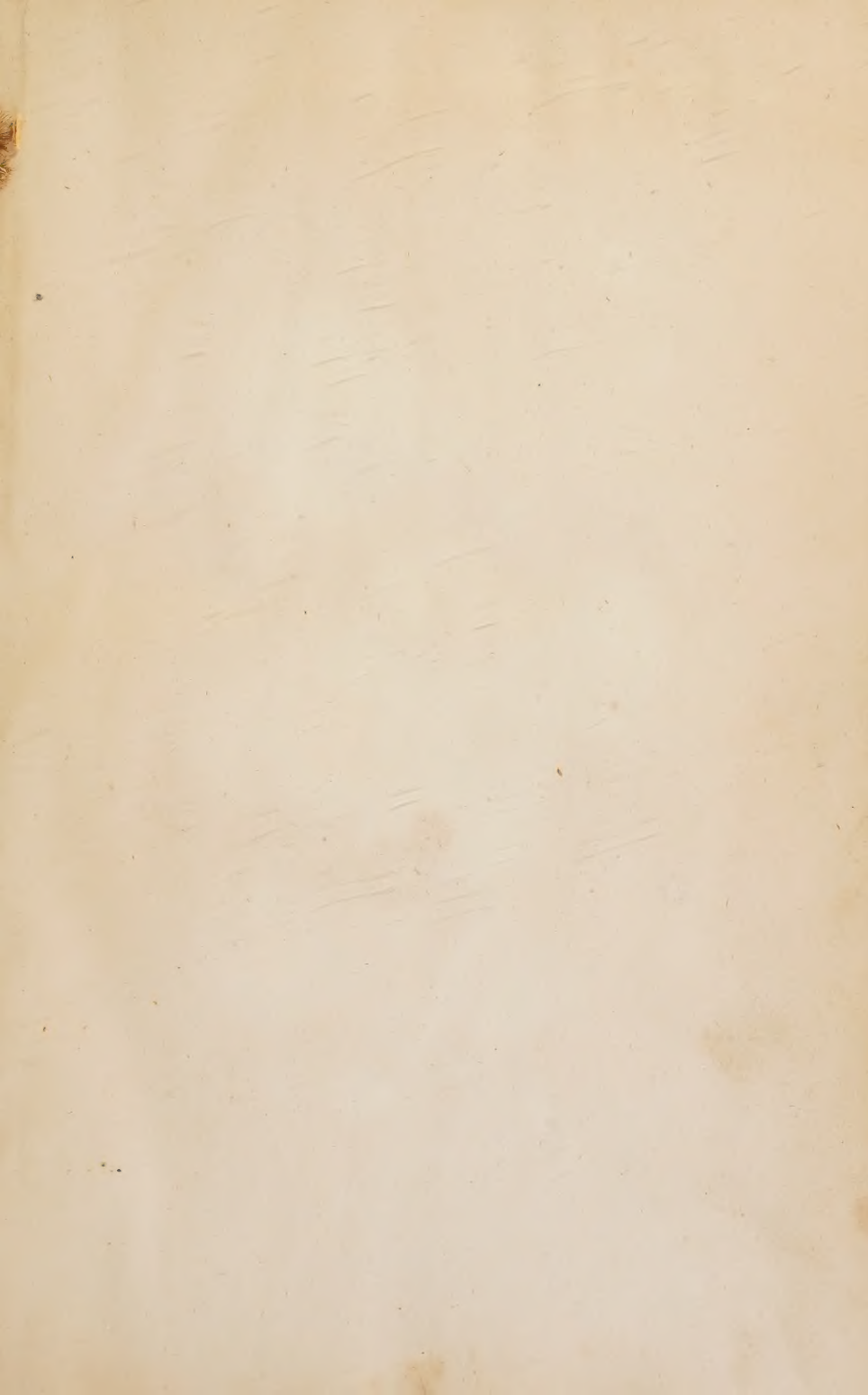
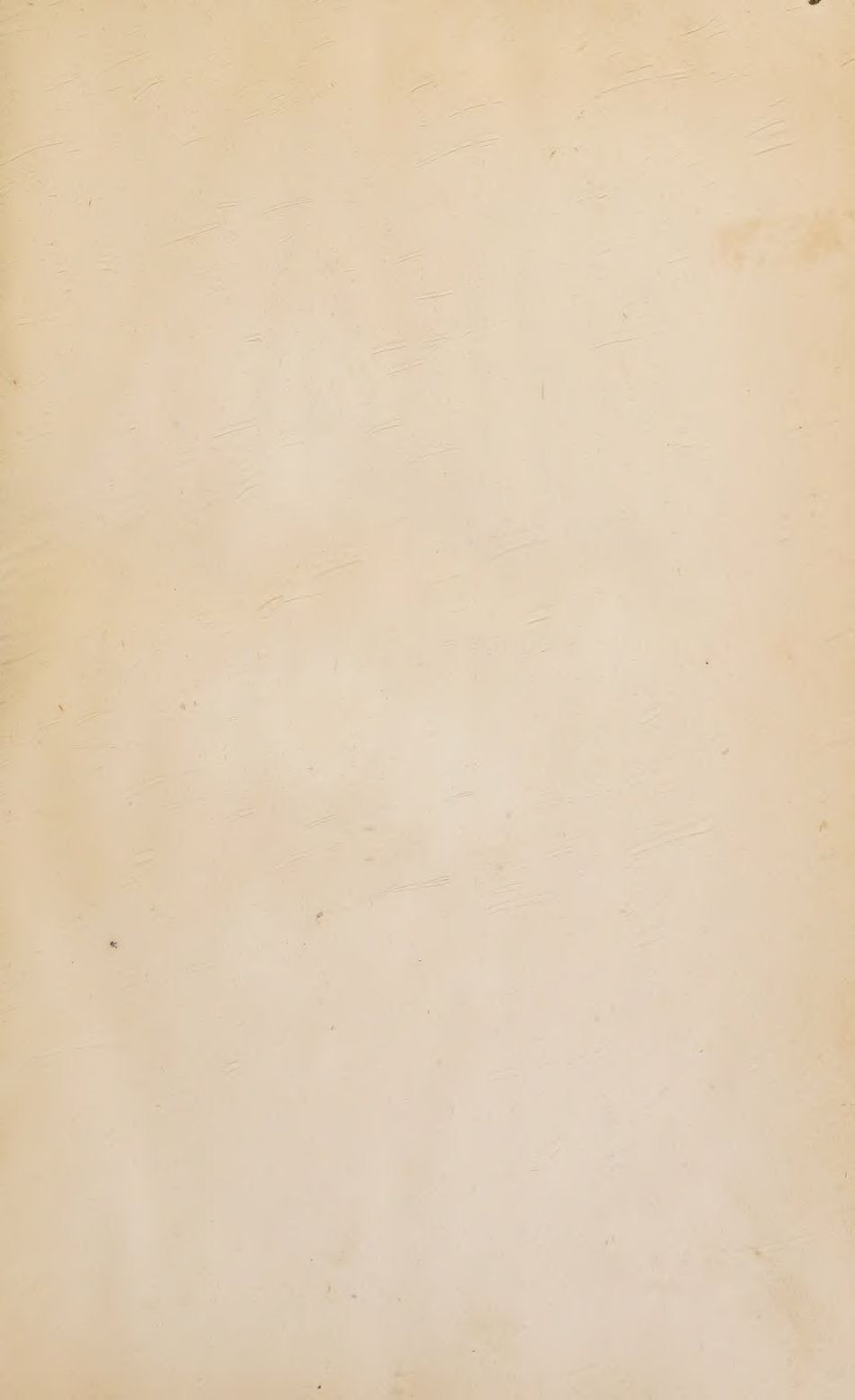








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ATHEISM OF BROWNSON'S REVIEW.



UNITY AND TRINITY OF GOD.

DIVINITY AND HUMANITY OF CHRIST JESUS.



BANKS AND PAPER MONEY.



BY THE REVEREND JEREMIAH O'CALLAGHAN,
Catholic Priest.



BURLINGTON, VERMONT,

1852.

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P R E F A C E.

THE Apostle declares : Without faith it is impossible to please God. Faith is the foundation of the spiritual edifice ; the beginning of man's salvation. Without faith no man can obtain justification here, or glorification hereafter. If any man walk not by faith in this world, he cannot arrive at the reality in the world to come ; apart from faith, a man's whole labor and good works are barren and fruitless. The man who would without the true faith strive to please God, is like the man in quest of his happy home ; he never arrives there, if he know not the true way, but goes by crooked and devious paths that will surely lead him to the precipice and doleful death. But the faith is smothered and lost amidst the briars and thistles, amidst worldly cares and sensual pleasures : for they who desire to grow rich, fall into temptation and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition, I. *Tim.* VI. As the frivolous youth amuses himself with the empty and fleeting bubbles on the pool, so worldings take delight in false riches and sensual pleasures, which will vanish from their hands, like the transient shadow, at the hour of death. Moreover, these riches and pleasures which infatuated man so eagerly pursues and covets

do not bring with them the contentment that was anticipated. *St. Cyprian* declares : “ The whole life of man upon earth is a continual warfare with the devil : if avarice is subdued, lust shoots up ; if lust is overcome, ambition succeeds ; if ambition is vanquished, anger inflates, pride puffs up, fury drives ahead, malice breaks the peace, envy rips the harmony.”

The holy Fathers and Doctors of the Church have left on record beautiful pictures of the importance and dignity of the Catholic faith, and of the terrific malignity of heresy : *St. Augustin* in several books, and especially in his *Sermo I, de Verbis Apostoli*, saith : “ No riches are greater, no treasures, no honors, no worldly substance, more precious, than the Catholic faith ; it releases the sinners, enlightens the blind, strengthens the weak, baptizes the catechumen, confirms the faithful, heals the penitents, justifies still more the just, crowns the martyrs, protects the virgins, widows and spouses, in Evangelical chastity, ordains the clergy, consecrates the priests, prepares the people for the heavenly kingdom and communes with the angels in the eternal inheritance.”

On the contrary, no evil is more dreadful, no plague more fatal to society, than heresy. *St. Epiphanius* proclaims that heresy is more terrific than infidelity ; and *SS. Augustin* and *Cyprian* affirm that the heretic is by far more dangerous than the heathens or the publicans, or any other sinners whatever. Such sayings may appear severe to the weak and the ignorant ; however no pen or tongue could draw a true picture of the hideous malignity of heresies and heretics. The shocking depravity, both of the one and the other, was sorely felt and understood during the convulsions created by the Arians, Nestorians, Eutecheans and Manicheans in the early ages. Arius, a small spark in the beginning, soon swelled into a mighty flame and conflagration throughout Christendom. Also the bitter fruits of heresies and heretics were gathered during the 16th and 17th centuries, in Germany, France, England and Ireland ;

where the Lutherans and Calvinists had sown the seed of malice and discord, of civil wars, sacrilege and massacres. Even in our own days, heresies and contempt of the law of God and his Church are the manifest cause of the awful condition of human affairs, and of the black cloud over hanging. Heretics, true to their calling, faithful tools of their infernal master, strive to raise insurrection in all countries, to rip up the whole frame of societies, to spur up the people to cut one another's throats.

Certainly, our good and merciful Lord who knows how to bring good out of evil, would never permit heresies to grow, had it not been his wise purpose to develope by them the glory of his name and the splendor of his faith : for by heresies and schisms are the firmness and constancy of the Catholics tried, who sooner forfeit property and all worldly allurements, and even life, than submit to the blasphemies of the innovators. Our firm faith would never shine before men, nor our constancy be crowned with glory in heaven, if we do not suffer with Christ, if we are not tempted and tried by the unbelievers. *Moses, Deut. XIII. 3*, saith to the Israelites in regard to the false prophets : The Lord your God trieth you that it may be made manifest whether you love him with all your heart, and with all your soul, or not. And the Apostle, *1 Cor. XI. 19*, saith : There must be also heresies, that they who are approved may be manifest among you. As the disputed deed is cared for and preserved with greater diligence, so the sacred Deposit, when it is assailed by the heretics, is defined, fenced, and defended with more vigor, by the holy Pastors and Doctors. As the ancient Jews, on their return from the Captivity, were interrupted in rebuilding the Temple, by the Samaritans, they worked with one hand and wielded the sword against the enemy with the other, so the faithful pastors, in building up the house of God, in bringing us all into the unity of faith and knowledge of God, feed the flocks with sound doctrine and repel the gainsayers with the sword of the Spirit, which is the word of God. It was thus

that Irenæus, Polycarp and Tertullian armed themselves against Basilides, Valentinian and Marcion ; Basil, Athanasius, Hilary, Optatus, Ambrose, Jerome and Augustin, against Arius, Donatus, and Pelagius ; and several other holy Fathers also took the field against the heretics, not alone by defending in thick folios the Catholic faith, but by watering it with their blood. Even in these latter days, so prolific in heresies, Christ Jesus withholds not his promised assistance from the Church : for as soon as the Reformers, in the sixteenth century, vomited their poison, our blessed Lord, in fulfilment of his sacred promise that he will be with us all days, even to the end of the world, called out numerous champions in all quarters, who stood opposite as a strong wall for the house of Israel, broke the enemy's attacks, stopped the lion's mouth and were strong in battle. By their labors and research were the disputed points of the Christian doctrine dressed out for posterity in all their native beauty and splendor.

There are two rules of faith : the Written Word of God, and Tradition, which consists of the definitions of the holy Fathers, and the decrees and sanctions of the Pope and sacred Councils. As to the holy Scriptures, Christ Jesus appealed to them on various occasions against the scribes and pharisees, the Jews and Gentiles ; and the Apostle Paul declares that the faithful are built upon the foundation of the Apostles and Prophets, Christ himself being the chief corner stone. Nay, all theologians set down the Scriptures as the primary rule to distinguish truth from error, the believer from the unbeliever. Certainly, the Redeemer refers the pharisees and saducees to the Scriptures, and confirms his disciples from Moses, Psalms, and the Prophets. And the Apostles, Peter, Paul, John, James and Jude use in their epistles the Scriptures, in confirmation of their doctrine. See *Matt. XXII, Luke XXIV, John V. 2 Pet. III.* And *St. Augustine, Tract. 2 in epist. Joan,* saith : “ All things

read in the Scriptures should be attentively learned for our instruction and sanctification, and particularly should the things be committed to memory, which are there levelled against the heretics ; who never cease to ensnare the ignorant and the unwary. Heretics affect to love the sacred Volume, and to take it as the only rule, yet by prostrating it to the private judgment of all fanatics, male and female, young and old, stupid and ignorant, they draw therefrom the seed of infidelity ; and as they have not faith in the infallibility of the Church to authenticate and interpret it, they unavoidably end in skepticism. But we, Catholics, expound the Holy Scriptures according to the sense which the Holy Catholic Church, the pillar and ground of truth, against which the gates of hell, errors and heresies, shall never prevail, held and holds, and according to the unanimous consent of the Holy Fathers.

CHRONOLOGICAL INDEX TO THE NEW TESTAMENT.

- A. D. 32. Christ promises to make St. Peter the head of his Church ; to build his Church upon him ; and to give him the keys of the kingdom of heaven.—*Matt. XVI.*

Christ commands us to hear the Church, under pain of being heathens and publicans. *Matt. XVIII, 17.*

33. Christ was crucified. *Matt. XXVI.*

He giveth his Apostles power to forgive sins. *John XX, 23.*

He sends the Twelve to teach all nations, and to baptise them ; to teach them to observe all things whatever he commanded them. He promises to be with them all days, even to the end of the world. *Matt. XXVIII.*

33. He ascends into heaven. *Acts I.*

He sends the Holy Ghost upon the Apostles.—*Acts II.*

- 33. Peter, standing up, gave one sermon and converted three thousand persons. *Acts II.*
- 39. He receives Cornelius, the Centurion, and other Gentiles into the Church. *Acts X.*
- 41. He preached in Pontus, Galatia, and other places.
- 42. SS. Barnabas and Paul preached in Antioch, where the believers were called Christians. *Acts XI, 26.*
- 42. SS. Matthew and Mark wrote their gospels.
- 48. St. Peter wrote his first epistle.
- 52. St Paul wrote his first epistle to the Thessalonians ; and afterwards his other epistles.
- 61. St. James writes his epistle.
- 68. St. Peter writes his second epistle.
St. John writes the Apocalypse.
- 96. He writes his gospel.

Remember well, and by no means forget, that Christ Jesus had instituted the Church, and commanded mankind to hear her ; promised that he will be with her all days, even to the end of the world ; and appointed Peter for her head ; sent the Twelve to teach and baptise all nations ; that St. Peter by his preaching converted thousands in Jerusalem, and Cornelius and his household ; that, in short, the gospel had made great progress among the Jews and Gentiles, nine years before any one word of the New Testament was written. Remember well that the Lord sent his disciples to *teach* all nations by word of mouth, not by spreading among them the Bible ; that St Paul saith, *Gal. I, 8* : Though we or an angel from heaven, preach to you a gospel besides that which we have preached, let him be anathema. He saith not : Though we or an angel from heaven preach to you a gospel besides that which we have *written* to you, let him be anathema.

The conversion of St. Paul, recorded in the ninth chapter of the Acts, is a remarkable instance of Divine Providence in the call and conversion of sinners. Saul, as yet breathing out threats and slaughter against the disciples of the Lord, had pro-

cured even a warrant from the Synagogue, and the heathen authorities, to go to Damascus and bring up in chains all the Christian men and women to Jerusalem. First, a light from heaven shined round about him, and he was struck blind : Second, he heard a voice saying to him : Saul, Saul, why persecutest thou me ? I am Jesus whom thou persecutest ; it is hard for thee to kick against the goad : Third, God commands him to arise and to go into the city, where it shall be told him what he must do : Fourth, when he arose from the ground, though his eyes were open, he saw nothing ; his companions led him by the hand into the city : Fifth, Ananias, who was, without a doubt, a Bishop, came and laying his hands upon him, said to him : Brother Saul, Jesus hath sent me that thou mayest receive thy sight and be filled with the Holy Ghost : Sixth, the scales immediately fell from his eyes and he was baptised. Therefore, the first light and call came to him from heaven, and after being chastised, he received the faith by the teaching and imposition of hands from holy Ananias, and also baptism ; the scales of error fell not from his eyes until he received the faith by *hearing*, and hearing by the word of Christ, *Rom. X.*—Hence, it is manifest that the Christian religion made a great progress previous to the publication of the New Testament : that the believers received the faith by *hearing*.

Could you suppose that the faith of these ancient Christians was dead, since they had not the holy Bible in their hands ? You would not so imagine, if you remember how they appreciated their faith, and suffered all sorts of persecution, even the rack and martyrdom itself, rather than deny Christ before men ; how they had but one heart and one soul ; how they would sell their lands and houses, and bring the price to the Apostles, to be distributed among the brethren ; and how no needy person was seen among them. You would not imagine so, if you take in review their splendid Churches and Convents for the honor of God's holy name, or their numerous Hospitals and Asylums for the widows and orphans, for the sick, the aged, and for the

travelers. The Apostle James, II. 18 :—I will show thee, by works, my faith. But wilt thou know, O vain man, that faith without works is dead ? The faith of the ancients is seen in their works : they had not dead, but lively faith, that worketh by charity. By faith, they looked for a city that hath foundations, whose builder and maker is God. By faith, they built the Cathedrals, and Churches, and Convents, to honor and glorify the holy name of God ; and the Hospitals and Asylums for the shelter and refuge of their fellow beings. But the moderns, who spend their time, not at prayers, but in the money market ; who expend their wealth, not in erecting Churches and Charitable Asylums, but in building Theaters and Exchanges for stock gambling ; who despoil and demolish the religious and charitable foundations of ancient piety, say, without a doubt, “that they believe there is one God ; that they believe in the redemption of Christ Jesus.” They do well : the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead ? *James II, 20.*

Although the faith came for many years to the primitive Christians by *hearing*, as it does to many of the moderns, who have neither education nor leisure to read or comprehend the sacred volume, it follows not, by any means, that the Catholic Church ever was, or is hostile to the circulation thereof ; or that she appreciates it not, as a heavenly treasure written by the Prophets, Apostles and Evangelists, through the inspiration of the Holy Ghost, for our instruction and sanctification. Previous to the invention of printing, by friar Faustus, and his brethren, in 1450, the holy Bible was in manuscript, and, as it would take years, perhaps three or four, for an expert penman to transcribe one copy, the sacred volume must have been, during that time, scarce and dear, and beyond the reach of the generality of the people. But the Church improved the very first opportunity for giving currency to the heavenly treasure ; for the first book issued at the newly invented press, was the Holy Bible.

The Popes and the Bishops had previously in constant employ, the Conventual Clergy, in transcribing the Bible, the holy

Fathers, sacred Councils, Justinian Code, and all other precious documents. To their good sense and piety are we indebted for the manifold literary treasures of antiquity. Had there not been a visible and perpetual succession of Popes and Bishops, inheriting the promise of Christ Jesus, that he will be with them all days, even until the end of the world; that the gates of hell shall never prevail against his Church, built upon the rock of Peter, to verify and expound the holy volume, we could not now-a-days say whether it is really the production of the inspired writers, whose name it bears, or whether we have it genuine. It is passing strange how the ungrateful sectarians have their foul mouths forever open against the Catholic Friars, Bishops, and Popes, to whom they owe whatever of good they possess.

The Council of Trent, Sess. V. Chap. 1, "adhering to the heavenly Constitutions of the Supreme Pontiffs, and embracing them, lest that divine treasure of the holy Scriptures which the Holy Ghost has in great liberality delivered to mankind lie neglected, hath resolved and decreed, that in those Churches in which provision of any sort or name is found established for readers of sacred Theology, the Bishops, Archbishops, Primate, or the other ordinaries of the places, do induce and compel the persons who enjoy said provision, to expound the sacred volume, either personally or by a competent deputy." Moreover, every friar and good pastor guided by the interpretation of the orthodox Fathers, expounds a chapter of holy writ each Sunday and Holiday throughout the year, from the pulpit, for his congregation. The authorised Catholic Bible is, besides, for sale in the usual course of trade, in all languages and nations.—The book-sellers put no questions whatever to the buyer, in regard to his religion or profession; neither do they enquire what use they will make of the purchase; all they care for, is the price; when that is paid down, the purchasers may use the Catholic Bible as they please. With these undeniable facts

staring them in the face, what spirit could move the sectarians to accuse our Bishops of hostility to the circulation of the Bible, or of a desire to hold the people in ignorance of it? The accusation is but foul slander. They are, however, hostile to the circulation of the corrupted Protestant bible. The Bible Societies, if they aim at the preservation of the Catholic faith, should distribute among us the approved Catholic Doway Bible, not King James' adulterated production.

Further, previous to the invention of the art of printing, by Friar Faustus and his brethren, in Germany, about the year 1450, the holy Scriptures were preserved in manuscript, and as it would take some years, perhaps three or four, for an expert penman, to transcribe a good and legible copy, the sacred volume must have been scarce, and dear, and beyond the reach of the generality of the people. In this connection let me observe, that as the protestants have severed themselves from the holy Catholic Church, which alone inherits the promise of infallibility from Christ Jesus, and which alone has preserved a perpetual visible hierarchy, upon which you may depend for the genuineness and authenticity of the Canon, they cannot have any divine faith in the Bible, or in any church at all;—surely not in the Protestant Church established by law, or in King James' Bible, or in that book of Common Prayer framed by Elizabeth and the Parliament, in the sixteenth century. The poor unfortunate schismatics have no church to prove to them that James' Bible is the production of the inspired Prophets and Apostles, or that they have it pure and genuine. They must, therefore, be cast to and fro and carried about with every wind of doctrine, without any divine faith that may avail them for salvation.

Tradition.—In regard to the Fathers, Doctors, and Councils of the Church, the Lord himself ordains, *Deut. XVII, 9*. That all difficult questions be submitted to the judgment of the Levitical priests; for the lips of the priest shall keep knowledge, *Malac. II, 7*, and they shall seek the law at his mouth, because

he is the angel of the Lord of Hosts. And St. Paul, *2 Tim. III*, admonishes his disciple, Timothy, to continue in these things which he had learned and which had been committed to him, knowing from whom he had received them. And, again, he writes, *Ephes. IV*, that not only Prophets, Apostles, and Evangelists, but also Doctors and Pastors, were given by Christ to the Church, that we may grow up in the unity of faith and knowledge of the Son of God.

Vincent Lirins, Comm. 2, Cap. 41, saith : “ It had been always and is still customary with the Catholics, to ascertain the true faith by two modes ; first, by the authority of the *divine Canon*, and second, by the tradition of the Catholic Church.—Not because the Canon alone is not selfsufficient for all questions, but because many persons, when they expound the word of God to their own notions, may draw therefrom contradictory notions and errors. It is therefore necessary that the holy Scriptures be construed according to the one rule of the Church, especially on the questions which are the basis of the whole Catholic Church. *Antiquity* and *Universality* in the Church should be also kept before our eyes, for fear of seceding from the Unity into Schism, or falling from the ancient religion into novel heresies. In the same antiquity of the Church, two things must be also strictly and carefully observed by all persons who would not be heretics. First, the decrees of the general Councils of the Catholic Church ; and second, if any difficulty occur which is not found defined in the Councils, recourse must be had to the sayings of the holy Fathers ; and whatever doctrine they uniformly and unanimously held, this may be without scruple received as the true and Catholic doctrine of the Church.

Cap. 42. This principle is exemplified in the Council of Ephesus, held three hundred years ago in Asia. When the rule of faith came up to be settled, it had been resolved unanimously, by all the priests, nearly two hundred there assembled, that this is the Catholic, Christian and salutary course, to pro-

duce the sayings of the holy Fathers who were known to have been, and to have persevered as Catholic priests, to the effect that the ancient religion be regularly and solemnly proved from their concurrent definition, and that the blasphemous and profane novelties be condemned. Subsequent to the adoption of this resolution, the impious Nestorius was regularly and justly sentenced to be at variance with Catholic antiquity, and St. Cyril to be consistent thereto. In proof of my sayings, I give the names of the said Fathers, whose testimonies had been adduced or expounding the sense of holy writ, and settling the rule of faith. Here, then, are men whose writings were brought up in the Council, as the writings of witnesses, or of judges: St. Peter of Alexandria, B. M., St. Athanasius of Alexandria, Bishop, the faithful master and celebrated Confessor, St. Theophilus, Bishop of Alexandria, eminent for his faith, conversation and learning, predecessor of the venerable Cyril, who dignifies, for the time being, the Church of Alexandria. And lest this doctrine be looked upon as that of one City or Province, the luminaries of Cappadocia were also produced: St. Gregory Nazien. B. C., St. Basil of Cæsarea, B. C., St. Gregory Nyssa, by faith, conversation, integrity and wisdom, the most worthy brother of Basil. And for fear Greece, or the East alone, and not the Western or Latin Church, be looked upon as always holding the same sentiment, there were read some epistles of St. Felix, Martyr, and of Julius, Bishops of Rome. And to the purpose of showing that not only the head of the Christian world, but also the sides, coincided in that decision, there were produced from the South, Cyprian, B. M., of Carthage, and from the North, St. Ambrose, Bishop of Milan.—These ten authorities were adduced in the Synod of Ephesus, either as masters, counsellors, witnesses or judges; whose doctrine that sacred Synod holding, whose counsel following, whose testimony believing, whose judgment obeying, pronounced without hesitation, presumption and respect of persons, on the rules of faith. The humility and modesty of that sacred

Council, is truly remarkable : two hundred Ecclesiastics, being for the most part Archbishops and Bishops, from all parts of Christendom, and therefore competent from learning, talents and sanctity, to expound and solve the most knotty difficulties, not relying however on their own wisdom and judgment, but following the steps of their forefathers, framed wholesome rules for the present generation, and handed down a precedent from which all future people would learn carefully to preserve the ancient religion, and to discard all profane novelties."

And *Gregory the Great, lib. II, epist. 10*, saith : "We receive the four Councils,--those of Nice, Ephesus, Chalcedon, and Constantinople, as the four gospels." And again, *lib. IV, epist. 49* : "As our saintly predecessor, Pope Leo, held and embraced the things that were defined and held by the sacred Synods, so we also receive, follow and hold the same, and we swerve not from them even in the least degree."

The holy Council of Trent declares, in the preamble of every decree, as it does *Sess. V, de peccato originali*, that it is their intention for recalling the straying, and confirming the doubting, to approach the testimonies of the holy Scriptures, holy Fathers and approved Councils, and in pursuance of the consent and judgment of the Church herself, they assert, decree, and declare of original sin, &c.

Alas, in these latter days, iniquity hath abounded, and the charity of many hath grown cold ; the earth is infested by the inhabitants thereof ; because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant, Therefore shall a curse devour the earth, and the inhabitants thereof shall sin ; and therefore, they that dwell therein shall be mad, and a few men shall be left, *Isa. XXIV, 5*. And now I shall show you what I will do to my vineyard. I will take away the hedge thereof and it shall be wasted : I will break down the wall thereof, and it shall be trodden down, *Isa. V, 5*. But what course shall we take ; shall we lie down in despair, while the enemy is bold and rampant in

the field ; or shall we not rather take fresh vigor and strength in proportion to the greatness of the emergency ? The holy Prophet points out our course, *Ezech. XXXIII*: If thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity ; but I will require his blood at thy hand. But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his ways, he shall surely die in his iniquity ; but thou hast delivered thy soul.

Whilst I, therefore, am moved by a sense of my duty to enter the arena in defence of the sacred Deposit, offer up a prayer, pious reader, I conjure you, to God the giver of all gifts, that he vouchsafe to sustain by his omnipotent hand, your humble combatant to come out of the contest victorious, to produce a work in accordance to your pious anticipations. The enemies whom we have to fight, are in numbers at our door. The day dawns, let us rush out with God's help to the contest. *Our help is in the name of the Lord who made heaven and earth.*—He will crown with victory the combatant whom he inspires with confidence to begin the fight ; let not the number nor stature of the enemies discourage us ; let not the brilliancy of their arms or flowery eloquence, deter us. David, whilst a small and unarmed boy, prostrated with one blow of the stone the gross gigantic Goliath, though furnished with terrific weapons, and in the midst of his mighty legions ; throwing pell mell and routing the whole army of the Philistines. The rock hurled upon the giant by David, denoted the rock, Christ, who was to come from the seed of David to overcome and scatter the devils.

The enemies whom we have to meet, are four-fold. First, the Heathens, to whom Christ crucified is foolishness : second, the Jews, to whom he is a stumbling block ; who say : How can Christians worship Christ, whom our fathers have crucified ? Third, the Manicheans who assert that the Incarnation is but a phantom : Fourth, the Arians and Unitarians, who imagine that the Father is greater than the Son, and that therefore the

Son cannot be God. Fifth, the Ebionites and Photinians who think that the Father is the Son, and that therefore the Father died upon the cross. These heresies, and several others, equally blasphemous, broached in the early ages, and immediately condemned and thrown into oblivion by the holy Catholic Fathers and Councils, are all raked up from the ashes by two heresiarchs in New England.

Against these poisonous errors, assume, dear brethren, the armor of God, that you may be able to resist in the evil day, and stand perfect in all things ; gird your loins with truth ; let none tremble or dread ; there is the breast-plate of salvation ; there is the shield of faith against which the fiery arrows of the enemy are quenched and shivered : there is the helmet of salvation, the sword of the Spirit, which is the word of God.—The believer in Christ Jesus, when furnished with such arms, will not tremble or flinch in servile fear from the enemy. Behold the conflict is at hand, the battle rages, the adversary closely hurling his fiery missiles upon us. Let none of us quake, let none backslide, let none be recreant from God's cause ; for we have, brethren, on our side more and stronger forces than they have. We have the potent and eternal Truth ; we have the holy Prophets and Evangelists, and the Fathers, and the Popes and the sacred Councils, who had in olden times dispersed and routed the crafty and ingenious heretics. We will, with Gods' grace, by following their steps and wielding the same weapons which they wielded, using the same arguments which they used, disperse and rout the less crafty and less ingenious heretics of these days.

Now, in my seventy-second year, with tottering knees, trembling hands, dim eyes, and dizzy head, I must, to my sorrow and shame, confess that it was with great reluctance I took up the subject ; but hearing of no youthful, talented champion entering the arena, and fearing the Lord's rebuke : *Wicked and slothful servant, thou oughtest to have given out my money, that*

at my coming, I should receive my own with usury, I felt courage and confidence to commence the work. The good Father of the family has providentially put into my hands heavenly talents, to be distributed among you. These talents are the bulky tomes of the ancient Fathers, who flourished near the rising sun, close to the Apostolic age ; who valued the faith more than all earthly treasures, or life itself ; whose voluminous writings, like the rising sun, dispelling the clouds of night, will diffuse light and warmth in all future ages, to dissolve the cold fog of the heretics. Then, I beseech you, brethren, to receive in a good and very good heart, the heavenly waters which I have drawn from these perennial fountains, for your spiritual nourishment. And as the Apostle saith : *Rom. XIII, 12.*—The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armor of light. Let us cast off the fog of error, and dispel the darkness of sin ; let us, with the help of divine grace, and a worthy confession and communion, endeavor to cleanse and purify our hearts from every stain and speck of sin. Blessed are the clean of heart for they shall see God.

I shall now, at last, draw the reader's attention to the subject and form, matter and method, of my epitome. It is divided into ten Chapters : the first exhibits and refutes various heresies culled out of Brownson's Quarterly Review ; the following seven chapters contain positive proofs, from Scripture, and Tradition, of the Catholic mysteries—the Unity and Trinity of God, the Incarnation, Death, Resurrection and Ascension of Christ Jesus ; the ninth defines, from the same sacred fountains, the Dominion or Lordship of God made man over all things visible and invisible, and traces to the denial of said temporal Lordship of Christ, or to the separation of the temporal affairs from the spiritual power, or, in other words, to the separation of the Church and State, the terrific deluge of infidelity rushing down in these latter days upon all countries ; and the tenth

chapter exposes the fraud and injustice of bankers and bank paper. For the gratification of the learned readers who would naturally go to the fountain head, and see with their own eyes the state of things there, the Latin names of the authors, tomes and titles, under which my quotations are found, are carefully preserved.

As the reader may be, at this stage of my observations, desirous to know something of said Brownson, whose pernicious errors are exposed in the following pages, let me inform him that he is, as people say, a native of Vermont ; and that after having preached for several years for some Sect or Sects, in New England, he wheels about in the year 1843, and joins the Catholic Church in Boston, Massachusetts. But the appalling errors which he advances, show that his conversion is no gain, but a direful curse to us. Of all the wiles and devices of the heretics, for the destruction of the Catholic Church, not one is so treacherous and terrific as their insidious attack upon her under the mask of friendship ; for when they put the ignorant and unsuspecting watchmen off their guard, they freely belch out the inflammatory poison. As the crafty gambler allows a few games to his raw playmate, to entice and encourage him into the play, so the heretic now and then publishes wholesome articles in praise of the Blessed Virgin, and, perhaps, of our Bishops ; whilst he is only preparing himself to sap the very foundation of the whole Christian religion, *II Cor. XI, 13.*—Such false apostles are deceitful workers, transforming themselves into the apostles of Christ ; and no wonder ; for Satan, himself, transformed himself into an angel of light : and therefore it is no great thing, if his ministers be transformed as the ministers of justice. Brownson was undoubtedly tutored in Satan's school ; for at the commencement of his Catholic career, his Review contained some good and orthodox articles, which gained for him our unreserved praise and confidence. But such articles grew, by degrees, scarce and far-between, and soon

after, they disappeared altogether ; and within the year 1851, he throws off the mask and comes out in his native garb, beleveth forth the contents of his foul stomach, heresies and atheism.— Hence, you would think that his conversion was never real, but feigned, for the purpose of undermining, under the orthodox name, and within the bosom of the Catholic Church, the whole Christian religion. Soon after his coming to us, and whilst yet stinking from his recent or rather present heresies, and without having spent one year, or even one day, at any Catholic school, he publishes his *Quarterly Review* ; in which he takes cognizance of all sorts of publications, literary, political, and even of the most knotty religious questions, sits in judgment upon all ranks and stations, upon all persons, priests and laymen ; taking good care to extol, right or wrong, our Bishops, to the skies, being forgetful or ignorant, of the saintly Catholic principle— *To praise no man during his life*, for fear the man who praises be moved with flattery, or the person that is praised be inflated with pride. Alas, in this valley of tears, no man knows whether he is worthy of love or of hatred, or whether he will stand and persevere to the end. It is certainly the part of the vile sycophant to lavish praise upon those in power. The Protestant rashness is visible throughout Brownson's whole career. They spend years at school, to learn the worldly arts and sciences— penmanship, arithmetic, algebra, the classics, music, or painting, whilst the beardless youth, the stupid old man, the crazy maid, the cobbler and tinker, without tuition or mission, conceits himself a prophet, self-sufficient expositor of the sacred volume.— The same Protestant rashness accompanies Brownson everywhere ; it becomes as if, his second nature, cannot wipe off the mud even at the entrance of the Catholic Church. The sailors who rashly desert the Ark, float on the deep, are tossed to and fro, and carried about by every wind of doctrine ; they cast, every now and then, a sorry look upon the distant shore, and soon after they sink to rise no more. The schismatics seek and

seek again and are bewildered amidst conflicting sects, and finally they fall down into ruthless infidelity. Brownson has fallen into the same fatal pit ; designing to be a disciple, he turned teacher, and soon after he lost every Catholic principle, if ever he had any, and became an atheist. Rashness and ignorance in a private man, is pernicious to himself, and nobody else ; in the military chief, it is ruinous to himself, his army, and to the whole country ; but still its bitter fruits are of short duration, its evil effects spread not through future generations.

Rashness, ignorance or indifference in the pastor, produces endless evils to himself and his unfortunate hearers ; it draws them speedily from the straight into the crooked paths, from the wholesome to the poisonous pasture, from their God to the world ; the faith and Christian morals soon wither and decay amidst the weeds of false riches and worldly cares ; the wolves come to scatter and devour ; all things sacred and profane, justice and injustice, right and wrong, will soon be commingled in a confused chaos. When the blind leads the blind, both fall into the pit. God could not in his wrath inflict a greater curse upon the wicked adorers of mammon than a rash, ignorant or supine pastor. As the pastor is, so will the flock be. If thy eye be single, the whole body shall be lightsome ; but if thy eye be evil, thy whole body shall be darksome. If, then, the light that is in thee be darkness, the darkness itself how great shall it be ?

The ancient *Council of Toledo, IV*, declares : “ that ignorance is the mother of all errors ; especially it is horrible in the Priests of God, who assume the office of teaching among the people. And St. Paul admonishes to read the Holy Scriptures, saying to Timothy, *1 Tim. IV, 13. Attend unto reading, to exhortation and to doctrine ; meditate on these things.*—Therefore the priests should know the Holy Scriptures and the Canons ; their whole study should consist of preaching and doctrine, and they should edify all persons by their sacred science

and good conversation." And *Pope Gregory, Pastoral, pars. I. C. I*, saith: "They who relish the things of God, are relished by God; and they who know not, shall not be known, *1 Cor. XIV*, 38. If any man know not, he shall not be known." *Apud Gratian, Dist. 38*: Should the priests glide away on the current of light and profane reading—Romances, English Poetry, Magazines, Periodicals, Politics, their taste will soon be corrupted, their piety withered and decayed, and their spiritual vocation, if they had any such thing, will soon be forfeited; their sermons, though flowery and eloquent, will lack the holy Catholic unction, and will soon be picked up by the birds of the air. The coolness and indifference of the people and of the pastor, will mutually act upon one another; for it is written by the holy prophet, *Osee IV*, 8, *There shall be like people like priest*: And again, *Eccle. X*, 2, *And what manner of man the Ruler of the city is, such also are they that dwell therein*.

As to the Classics, though they be the productions of the heathens, the portions of them that are usually selected in our schools, may be safely and profitably read by the youth, not for the sake of the fiction or moral principles in them, but for their verbal beauties, ornaments, and imagery. Nay, whosoever would be poet, orator, or historian, and would seek a model of imitation, he must go back to Homer and Virgil, Demosthenes and Cicero, to Livy and Tacitus; who were not equaled in their respective spheres, these two thousand years, and will not be equaled or excelled until the end of time. Moses and Daniel were skilled in the sciences and philosophy of the Egyptians and Chaldeans, whilst they despised the superstition and idolatry of the heathens; and it is written, *Exod. III*, 22, that the Israelites, previous to their exodus from Egypt, borrowed and brought with them the silver and gold vessels, and raiments, across the Red Sea. SS. Paul, Cyprian, Ambrose, Augustine, Optatus, and a great many other Saints and Fathers, had brought to us from the heathens abundance of said precious

metals and raiment—an astonishing stock of rhetoric, eloquence, erudition, philosophy, with which they adorned and sustained the Church of God ; dressed out in their innate beauty and splendor, the doctrine and principles of the Catholic Church, and routed and dispersed with their own weapons the heathens and nefarious heretics. So must the pastor use whatever flowers and figures of speech he gleans on the classic field, to set forth and embellish the dogmas of the holy Catholic Church, and to rout and vanquish the rampant infatuated schismatics and heretics. That the silver and gold vessels, and the raiment, which the people of God borrowed and brought away from the Egyptians, are to be understood spiritually, is proved on various occasions, and particularly in *Tom. III. de Doctrina Christiana, lib. 2, Cap. 40, by St. Augustin.*

JER. O'CALLAGHAN.

BURLINGTON, VERMONT,
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CHAPTER I.

ATHEISM

OF

BROWNSON'S QUARTERLY REVIEW,

BOSTON, MASS., JANUARY, 1851.

Review, page 16. "The distinction of persons in the God-head is, if there be any truth at all in the orthodox dogma, an eternal distinction, and therefore it is perfectly idle to attempt to resolve it into certain imaginary, or even real distinctions, which originate in time, and have reference to God's manifestation of himself to man. A Trinity, if such there be, that results of necessity from God's revelation to man, is not eternal and self-existent, and therefore is not God, nor is God it."

The words, "If there be any truth at all in the orthodox dogma;" "A Trinity, if such there be, that results from God's revelation to man," prove him a skeptic; that he has no faith whatever in the Blessed Trinity, nor in the Christian religion. If he had taken pains, or time, to learn the Catholic faith on the subject, he has at hand the Athanasian Creed.

The Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons, nor dividing the substance ;
 For one is the person of the Father, another of the Son,
 another of the Holy Ghost ;

But the Godhead of the Father, and of the Son, and of the
 Holy Ghost, is all one, the glory equal, the majesty co-eternal ;
 Such as the Father is, such is the Son, such is the Holy
 Ghost ;

The Father uncreated, the Son uncreated, the Holy Ghost
 uncreated ;

The Father immense, the Son immense, the Holy Ghost
 immense ;

The Father eternal, the Son eternal, the Holy Ghost eternal ;
 and yet there are not three eternals, but one eternal ;

As, also, there are not three uncreated, nor three immense ;
 but one uncreated, and one immense. In like manner the Father
 is Almighty, the Son Almighty, the Holy Ghost Almighty ;

And yet there are not three Almighties, but one Almighty.

So the Father is God, the Son is God, the Holy Ghost is
 God ;

And yet there are not three, but one God.

So, likewise, the Father is Lord, the Son is Lord, the Holy
 Ghost is Lord ;

And yet there are not three Lords, but one Lord.

For, as we are compelled by the Christian truth to acknowl-
 edge every person particularly to be Lord and God ;

So we are forbidden by the Catholic religion, to say there
 are three Gods, or three Lords.

The Father is made of none, neither created nor begotten ;

The Son is from the Father alone, not made, not created,
 but begotten ;

The Holy Ghost is from the Father and the Son, not made,
 not created, not begotten, but proceeding ;

There is, therefore, one Father, not three Fathers ; one Son,
 not three Sons ; one Holy Ghost, not three Holy Ghosts.

And in this Trinity nothing is prior or posterior, nothing is greater or lesser ; but the whole three persons are co-eternal to one another, and co-equal ;

So that in all things, as has been said above, the Unity in Trinity, and the Trinity in Unity, is to be worshiped.

He, therefore, that will be saved, must thus think of the Trinity.

If the Reviewer held entire and inviolate the Catholic faith, he would not have written : "The distinction of persons in the Godhead, if there be any truth at all in the orthodox dogma." Why attempt to discuss what he does not believe or know ?— If the Priest stand not opposite, and raise himself up as a wall for the house of Israel ; if he will not speedily repair the broken fences of the vineyard, the bear of the forest will crawl in and trample the growing seed ; the pure water will be lost in the muddy pools ; the Lord will send forth famine into the land ; not famine of bread, nor thirst of water, but of hearing the word of the Lord. *Amos VIII.*

Review, page 17. "The simple fact that men have entertained the belief that God is in three distinct persons in one substance, of which the first hint is not in nature, is conclusive proof that it has been revealed ; for that which in no sense exists, cannot be an object of thought, and *de non apparentibus et non existentibus eadem est ratio.*"

Behold Brownson in his innate heretical features ! Since he draws the dogma of the Trinity, not from Moses, Prophets, or Apostles, not from the Nicene or Athanasian Creeds, but from the thoughts of men, he deifies men and their fickle, simple thoughts, and would be a Turk in Constantinople, a Heathen in Carthage, a deist in Berlin, or a Lutheran in London. The Latin phrase : *De non apparentibus et non existentibus eadem est ratio*, which he adduces in illustration, renders his atheism still more manifest. "Things that appear not, and things that exist not, are of the same nature." Therefore, he is under the terrific

impression that as he sees not the first hint, in nature, of one God in three distinct persons, the Trinity of persons can have no existence at all ; and thus he sets aside his only rule—*the thoughts of men*,—and becomes a deist. The old Heathens, too, seeing not in nature the first hint of the Unity or Trinity, turned the Christian religion into mockery, and substituted idolatry ; and as no two persons held the same thoughts or notions about the existence of God, no two Heathens worshiped the same idols.—They changed the truth of God into a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. For this cause God delivered them up to shameful affections. And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do the things that are not convenient. Being filled with all iniquity, malice and avarice ; professing themselves to be wise, they became fools. Whereas, he perceives not in nature, the first hint of spiritual regeneration, will he discard baptism ? As he sees not, by the light of nature, in what part of his body his soul resides, or how his spirit is united to, or rules his flesh, will he deny that he has a soul, and level himself with the brutes ? *John XIV. 23. If any one love me, he will keep my word, and my Father will love him, and we will come to him, and make our abode with him. Rom. V. 5. The charity of God is poured forth into our hearts by the Holy Ghost, which is given to us.* As he understands not by his senses, nor by the natural law, how the blessed Trinity, the Father, and the Son, and the Holy Ghost, come and make their abode with the just man, will he ridicule the dogma ? *John VI. 41. The Jews murmured at him because he said : I am the living bread which came down from heaven.* Since he sees not in nature the first hint of the Real Presence, will he, as the murderers of the Son of God did, murmur at him ? *John VI. 44. No man can come to me, except the Father who sent me, draw him. And they shall be taught of God.* The faith, therefore, comes from God, not from the first,

or any other hint of nature ; not from flesh nor blood. Peter was taught of God, when he confessed that Christ was the Son of the living God. *Blessed art thou, Simon Bar-Jona*, because flesh and blood hath not revealed it to thee, but to my Father who is in heaven, *Matt. XVI.* And St. Paul, *1 Cor. II. 14*, saith : The sensual man perceiveth not these things that are of the spirit of God, for it is foolishness to him ; and he cannot understand, because it is spiritually examined. The man that draws his religion, not from the Testaments, nor the Church of God, but from the thoughts of men, is not a Catholic, but a heathen. Hence it is most certain, that the personages who took Brownson into their bosoms, and patronize his writings, will not long, if they vomit him not speedily, have any Churches or flocks to take care of.

Review, page 18. "These persons or personalities are the *dramatis personæ* of revelation. The author holds that God cannot reveal to us, in language, anything of which we have not direct and immediate intuition, and that he can reveal himself only in so far as he exhibits himself to our intuitive apprehension. In order to do this, he must make use of such methods of self-exhibition as are adapted to the nature of our understanding. These methods are the personations, as in a drama, of the characters of a father, a son, and a holy spirit, and through these impersonations, by virtue of what we already know of the characters personated as existing in the intelligible order, he extends our knowledge of himself."

Brownson here outdoes himself, abjures all pretensions to the Christian religion ; throwing off the mask, he comes forth in his native garb, in that of the hideous atheist ; surpassing in blasphemy even Paine, Voltaire, and all other demons under the human shape that tried and persecuted the sons of Eve, since the days of Julian the apostate. Not one of them fell into such insanity as to ridicule the Most High, as to exhibit him going through a theatrical performance, with his *dramatis per-*

sonæ ; machina Dei—"the persons of the drama, the machinery of the God ;" adopting, in order to meet the taste and tickle the fancy of the audience, the characters of a father, a son, and of a holy spirit. If that be not a foul travesty of the Unity and Trinity of God, and of the whole Christian religion, I know not what to make of it. In a similar manner were the heathen Gods and Goddesses decked out by Homer and Virgil, in fantastical representations, dancing, fighting battles, contending for golden apples. The characters in the fabulous exhibitions, are called by the critics the persons of the drama, the machinery of the poem. The poet groups them here and there throughout the piece, as sparkling gems, odoriferous flowers, to catch the eyes and hearts of the lovers of fiction. Such burlesque impersonations of their gods and goddesses, had a baneful tendency ; it taught mankind to think light of sacred things, gradually corrupted the public mind, and finally sunk the ancient heathens into the lowest pit of idolatry. Has not Brownson's theatrical representations of the most blessed and adorable Trinity the same tendency ? Some cause or causes are silently and irresistibly at work, at this time, to infect and destroy the public morals, to demolish the land-marks between right and wrong, justice and injustice, light and darkness. If faith, hope, and charity, continue to wither, for ten years to come, as they have these ten years past, what will people come to ? Whether the rapid and spontaneous growth of novels, fables, romances, and theatrical representations of sacred and holy things, be the cause or effect of the alarming infidelity, I shall not say ; but this I say : that the rulers of society, the guardians of morals, the shepherds of the people, should stand opposite, and raise up a wall for the house of Israel.

Fellow Christians, if you silently take up the yoke, and swallow the pill which Brownson extends to you, the whole Christian religion will soon go overboard. The Unity and Trinity of God, the Incarnation of Christ, our Lord, his miracles, death, and resurrection, will be looked upon as delusions. Were the Apostles sent by Christ Jesus to teach and baptise all nations ;

the martyrs who washed their robes in the blood of the Lamb ; the Confessors who denied not Christ before men ; the Virgins who fled the snares of a corrupt world, who carried their shining lamps to meet the Bride and Bride-groom, were all actuated by blind zeal, and mistaken religion ? Were the Jeromes, the Cyrils, Gregories, Augustine, Cyprian, Epiphanius, Basil, and the Ambroses ; were Peter, Paul, Linus, Cletus, Clement, Leo, Damasus, who preached and suffered for Christ Jesus, deceivers of mankind ? Were the mighty emperors, Constantine, Theodosius, Clovis, Charlemagne, Alfred, Edward, and William, nay, the millions and millions who embraced and cherished, as the apple of their eye, the faith and morality of Christ Jesus, knaves or fools ?

Remember that Brownson, in the foregoing quotation, says : "that the author," that is, some Sectarian minister, whom he calls Bushnell, "holds that God must, in order to reveal himself, make use of such methods as are adapted to our understanding ; that these methods are the personations, as in a drama, of the characters of a father, a son, and a holy spirit ; these persons or personalities are the dramatis personæ of the revelation ;"—and he utters not one word or one tittle in condemnation of the horrible blasphemy ; no, but he adopts the whole without exception, for he writes :

Review, page 19. "The Trinity of persons said to be evolved in the process of revelation is not the absolute God, not God as he exists in eternity, conceived as existing in himself prior to all creation, in time or outward expression, but the revealed or manifested God."

Whereas, that sentence is tantamount to this : The Trinity of persons revealed in the Christian religion, is not the absolute God, existing in eternity, self-existing prior to all creation, but the trinity of persons is the revealed or manifested God.—Therefore he has two Gods ; the one absolute, existing in eternity prior to all creation, the other existing only since the

creation and revelation ; the one greater, the other minor ; the one eternal, the other temporal ; the one self-existent, the other invented in the process of revelation. Therefore, Bushnell and his disciple, Brownson, hold that the Omnipotent God had performed a drama, using the characters, father, son and holy spirit ; and therefore, that the Trinity of the Christians is but a theatrical fiction. Hence, the infernal blasphemers turn into derision not alone the adorable Trinity, but also the Unity of God ; whom the demons represent as a stage-player, deluding mankind by the dramatic and fictitious persons, that of a father, and son, and a holy spirit. Since they deny that the Father, and the Son, and the Holy Ghost are the one eternal, self-existent, and Supreme Being, what do they make of the Trinity of persons who, as they blasphemously assert, had no existence previous to the revelation ? What name do they give them ? The fellows that hold such diabolical notions, can have no pretensions to Christianity ; they are both rank atheists.

The holy Apostle, *Ephes. II*, saith : Therefore you are no more strangers and foreigners ; but you are fellow citizens with the saints and domestics of God, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, in whom all the building groweth up into an holy temple in the Lord, in whom you also are built together into an habitation of God in the Spirit. Be mindful that you being heretofore Gentiles in the flesh ; that you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testament, having no hope of the promise, and without God in this world ; but now in Christ Jesus, you who sometimes were afar off, are made nigh by the blood of Christ. But the two atheists would throw us back again to the gentiles, leave us aliens and foreigners to the conversation of the Church, without hope of the promise, without Christ, without God in this world. As the wretched pair reduce into non-entity, into a theatrical fictitious person, Christ Jesus, the

chief corner stone, the founder and finisher of the Christian religion, can they have the impudence to call themselves Christians ; can the sectarian minister, Bushnell, have the hypocrisy to preach for any denomination calling themselves Christians ? His hypocrisy and imposture are suitable to their ignorance and stupidity. If there be any truth in the holy prophet, *Osee IV, 9, And there shall be like people like priest*, the Presbyterian congregation are like their preacher, blind atheists.

But thou, O man of God, fly these things ; and pursue godliness, faith, charity, patience, mildness. Fight the good fight of faith : lay hold on eternal life, whereunto thou art called, and hast confessed the true faith before its enemies. I charge thee before God, who knoweth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, that thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ who is the Blessed and only Mighty, the King of kings, and Lord of lords ; who only hath immortality, and inhabiteth light inaccessible ; whom no man hath seen, nor can see ; to whom be honor and empire everlasting, Amen. 1 *Tim. VI.* But beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ. For in him dwelleth all the fullness of the Godhead corporally ; who is the head of all principality and power. *Coloss. II, 8.*

Indeed, the mad philosophy and vain deceit of the windy atheists would bewilder men ; level, not raise up the fences, demolish, not establish, the truth. But we speak, 1 *Cor. II, 7*, the wisdom of God is a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory, which none of the princes of this world had known ; for if they had known it, they would never have crucified the Lord of glory. True, Christ Jesus is a mystery, a wisdom, which God hath ordained before the world ; which was with God from the beginning ; which was God ; which is hidden from the atheists ; but which

God hath revealed to us by his spirit. Will they, like the hardened Jews, seek to murder him because he not only broke the Sabbath, but said also that God was his father? Had he denied that he was God, or that God was his father, they would never have crucified him. *John V, 18.*

Again, *John I*, In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness and the darkness did not comprehend it. He was in the world, and the world was made by him, and the world knew him not. He came into his own (property) and his own (people) received him not—*In propria venit et sui eum not receperunt.* This solitary passage from the holy Evangelist, John, shatters all heresies, blows into air the theatrical burlesque of both atheists. As Christ was in the beginning with God, before all ages, and as he was God, their wild notion that he came into existence with revelation, that he was but a theatrical person invented by the eternal and absolute God to reveal himself to mankind, is proved to be satanic blasphemy. As all things were made by Christ, as the world was made by him, they are guilty of blasphemy and impiety in calling him a creature, only co-existent with revelation. Although he was the life and light of men, the true light, which enlighteneth every man coming into this world, which was made by him, the light which shineth in darkness—in sinners and unbelievers, the darkness does not comprehend him. He is to them a foolishness; they turn him into derision.

And again, *Phil. II*, Christ being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a man, being made in the likeness of man, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the Cross. For which cause God also hath exalted him, and given him a name which

is above all names ; that in the name of Jesus every knee should bow, of those that are in Heaven, on earth, and under the earth ; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. Observe that whilst Christ Jesus was, without robbery or usurpation, in the form of God, and equal with God, he was made by his Father heir of all things, and creator of the world, the brightness of his Father's glory, the figure of his substance, upholding all things by the word of his power, he humbled himself even unto the death of the Cross, for our sake. Recollect that every knee, that is, every rational being in the world since the creation, men and angels, and even the spirits in the dreary regions below, must bow the knee in the name of Jesus, and confess that he is in the glory of God the Father : that of his kingdom there shall be no end. Thy throne, O God, is forever and ever. Thou in the beginning, O Lord, didst found the earth ; and the works of thy hands are the heavens ; they shall perish, but thou shalt continue ; they shall be changed, but thou art the self-same, and thy years shall not fail. *Heb. I.*

The holy prophet, *Isa. VI, 2*, saw the Lord sitting upon a throne, high and elevated, and his train filled the temple ; upon it stood the seraphim ; the one had six wings, and the other had six wings ; with two they covered his face, and with two they covered his feet, and with two they flew. The things that were made during the six days, are made known to us by revelation ; but what the state of things had been previous to the creation, is concealed from us, and also what will be the condition of things after the world will come to an end, is kept secret from us, whilst we fly aloft on the wings of Faith and Hope, towards that ineffable ocean of felicity, *which neither eye hath seen, nor ear hath heard*. Besides, the Lord himself, *John V, 19*, when the Jews sought to kill him, because he did not only break the Sabbath, but also said that God was his father, making himself equal with God, answered and said to them : *The Son cannot*

do anything of himself, but what he seeth the Father doing.— Which he again makes clearer, *John X, 38. The Father is in me and I in the Father. I and the Father are one.*

Review, page 6. “What they teach is, that there is one God and one only God ; but that in this one God there is the distinction *ad intra*, not *ad extra*, of three real persons, and that these three real persons subsist without prejudice to the strict and absolute unity and simplicity of the divine being. Distinctions *ad extra* undoubtedly destroy the absolute unity of the subject of which they are predicated ; but distinctions *ad intra* do not ; for we distinguish in the cube, for instance, length, breadth and depth, and yet without prejudice to its unity. We bring not this to illustrate the distinction of persons in God, but to show that distinctions *ad intra* are not incompatible with the unity of substance.”

What heretical insanity he displays in the above passage !—By what cubical or chemical mensuration has he explored the *ad intra*, or *ad extra*, the essence or substance, the length, breadth and depth of the Deity ? He may, perhaps, attempt to analyse the internal and external properties, the nature and elements of plants and flowers, of fire and water, but is bewildered in attempting to make *ad intra*, or *ad extra*, internal or external distinctions in the divine essence. For our Lord Christ Jesus, the blessed and the Mighty, the King of kings and Lord of lords, inhabiteth light inaccessible, whom no man hath seen, nor can see. *1 Tim. VI, 16.* Thou canst not see my face : for no man can see me and live. *Exod. XXXIII, 20.* Since God is a pure simple spirit, who cannot be seen by mortal man, and since he inhabiteth light that is totally inaccessible to us, it seems to be rashness, or rather madness, to investigate his essential or accidental properties by profane philosophy. Before he soars aloft to the high heavens to scan the essence and substance, of the invisible, incomprehensible, omnipotent Being, let him look into himself and develope the innate properties of his soul,

and say how two substances of different and opposite elements, the one spiritual and the other material, the soul and the flesh, coalesce and harmonize. The soul ennobled with the divine attributes, will, memory, and understanding, and seated, like an emperor on his lofty throne, in some part of the body, issues her counsels and mandates, which are promptly obeyed without the least murmur by all the members, the hands, feet and tongue. Does he know how his body was organized with all its parts and joints, bones, blood, neck, scull, brains and arteries, and furnished with a rational soul in his mother's womb? In regard to this mystery, hear a saintly mother accosting her sons who were going to be martyred for the cause of God. *II Mac.*

VII, 22 :—I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, nor did I frame your limbs; but the Creator of the world that formed the nativity of man, and discovered the origin of all things, will again restore to you in his mercy, both breath and life, since you despise yourselves for the sake of his law. Now tired and abashed in the consideration of his inward man, let him say how the Divine Wisdom established the Mountains with their bulk, or brought forth the hills, or prepared the heavens, the rivers and the poles of the world, and how with a certain law and compass he enclosed the depths, how he enclosed the sea with its bounds, and set a law to the waters that they should not pass their limits, and how he hath balanced the foundations of the earth. Let him then say how the Son was born of the Father before all ages without a mother, or how he was made man of the flesh and blood of the Virgin without a father. Having contemplated the wonderful goodness and wisdom of God in the formation, endowment and redemption of man, in the creation and arrangement of all things, visible and invisible, in heaven and earth, will he not exclaim with the holy Psalmist, *Ps. CXXXVIII, 6*.—Thy knowledge, O God, is become wonderful to me: it is high; I cannot reach it. And since I am not able to compre-

hend, myself, the *ad intra* and *ad extra*, the internal and external structure of my own soul and body, how could I comprehend the incomprehensible substance or essence of thee, O my God ?

Review, page VIII. "In God himself there is no real distinction, as we have often occasion to repeat, between his attributes and his essence. He is not, like creatures, composed of matter and form, substance and quality, essence and attributes : for he is a most pure and simple act." *Page XI.* "God is a most simple and pure act."

Whereas he has had often occasion to repeat that there is no real distinction between the essence and attributes of God ; that God is a most pure and single act ; the expression is no slip of the pen, not a fleeting phantom, but his deep and settled conviction. But see the impiety and absurdity of the notion. To eat, to drink, to sleep, are acts of man ; yet no one of said acts could be said to be man himself ; or that he and his acts are identical. The human acts, like the cloud, pass by ; when they are consummated there is no more of them, but he abides and remains in the same essence and substance. It is written *1 Cor. XII.* There are diversities of operations, but the same God who worketh all in all. To one indeed by the Spirit is given the word of wisdom ; to another, the word of knowledge, according to the same Spirit ; to another, faith in the same Spirit ; to another, the grace of healing, in one Spirit ; to another the working of miracles ; to another, prophesy ; to another, the discerning of Spirits ; to another, diverse kinds of tongues ; to another the interpretation of speeches. But all these things one and the same Spirit worketh. These diverse operations or acts which are worked by one and the same Spirit of God, could not be called God, or that the spirit of God and his operations or acts are one and the same.

Again, the creation of the world, the destruction by the Deluge, the Captivity in Babylon, the Nativity, Resurrection and

Ascension of Christ, are acts of the Spirit of God, however nobody would say that any of these divine acts are God ; or that God and his attributes are the same. The Reviewer, who holds that God is a pure and simple act, that God and his acts are the same, will have to multiply his Gods in proportion to the mutiplicity of the divine acts, and become a polytheist.—

Heb. I. Thou in the beginning, O Lord, didst found the earth ; and the works of thy hands are the heavens : they shall perish, but thou shalt continue ; and they shall all grow old as a garment, and as a vesture shalt thou change them, and they shall be changed ; but thou art the selfsame, and thy years shall not fail. The earth and the heavens which are the works and acts of God, grow old, change and decay. God himself would, also, if he and his acts and attributes were identical, grow old, change and cease to exist. Then would Bushnell and Brownson and their disciples be without God, and, of course free from any fear of future judgment ; assuming the liberty of the flesh, the godless people can give full scope to their sensual appetites.

It is said that an ancient heathen, one Orpheus and his followers, in their madness, imagined that God was born of the air, and that he is, therefore, fleeting and evanescent. Brownson has, without a doubt, borrowed from him his wild notions of the Deity. Further, *act* is a theatrical term, that denotes “ the part of a play, during which the performance proceeds without interruption.” By keeping in view how Bushnell and Brownson, as seen in the foregoing pages, represented in derision the Deity performing a drama by the fictitious persons of a father, and a son, and a holy spirit, it may be presumed that they use in the theatrical sense, the word act, on the present occasion also.

The old heathens, too, deified their brutal actions and appetites ; had a Venus, a Mars, a Bacchus, to preside over lust, war, and gluttony, to screen these infernal passions, and palm them upon the community. How has it happened, that the man had

the boldness to spawn his nefarious blasphemy in the nursery of the Puritans ? Is it because they never received the divine seed, or that it had been subsequently smothered by the briars and thistles in the hot bed of mammon ? Or because near the end of the world iniquity hath abounded, and the charity of many hath grown cold, and anti-christ hath gained the sway ? There shall be no respect had to the idols of the Gentiles, because the creatures of God are turned into abomination, and God himself into ridicule and a temptation to the souls of men, and a snare to the feet of the unwise ; for the beginning of infidelity is the devising of idols, and the invention of them is the corruption of life ; for neither were they from the beginning, neither shall they be forever : for by the vanity of men, they came into the world ; and therefore they shall shortly come to an end. *Wisd. XIV, 11.* We rely, therefore, on the promise of Christ Jesus, and on the prophesy of the Holy Ghost, just now given, that God will not forsake or abandon his Church, and that Bushnell and Brownson's ridicule of God himself, and their idolatrous inventions, will shortly come to an end ; that their blasphemous productions will not be tolerated among our Catholics.

Review, page 13. "The Christian order, as a distinct and substantial order, is conceivable only as transcending or lying above the order of nature, therefore only as superintelligible ; for the order of nature and the intelligible order are one and the same."

These big and pompous words, uttered in his wonted air of wisdom and gravity, are but wind and empty sound, calculated to draw the young and light reader of fables, romances, and periodicals into scepticism and atheism. Forsooth, the Christian order, as a distinct and substantial order, transcends and lies above the order of nature. As the goodly Reviewer affords no rule or data to understand what things or substances are the Christian order, and the order of nature, or in what respect they differ, or how many degrees the one order transcends or lies

above the other, he only entangles the light reader in fog and darkness, without a ray or guide to recover himself. Indeed, it seems to be his purpose that the reader shall not extricate himself: for he tells him that the Christian order lies somewhere above the order of nature, and that it is superintelligible, that is, beyond our comprehension. What worldling, then, in our days, bent upon the gratification of his brutal passions, and studious of the things that are, would care for the promised joys above, or go through the unknown regions of the natural order in quest of the superintelligible Christian order? If he imagine that the Christian order, or religion, is unintelligible and incomprehensible, it must be his impression that the ignorant person who never troubled himself about the Christian doctrine, has as good a chance as the just man whose will is in the law of the Lord, and who on his law meditates day and night; that the four-footed beasts and the creeping things of the earth, the seekers of mammon who keep the head forever downwards, do full as well as the fowls of the air, who despise the vanities of this world, keep the head erect and ascend on the wings of faith to mount Sion and the city of the living God, the heavenly Jerusalem and the company of many thousands of angels, and the church of the first-born who are written in heaven, and to God the judge of all, and to the spirits of the just made perfect, and to Jesus the mediator of the New Testament. If he imagine that the Christian order lies in some undefined space above the order of nature, that it is unintelligible, that there is no possibility of coming at it, he must come to the horrid conclusion that the Divine Founder of the Christian religion is guilty of injustice and tyranny, in commanding us, under pain of eternal punishment, to know and observe his law and will; that the holy Prophets and Apostles who promulgated the Christian religion; the martyrs who watered it with their blood; the Fathers, Popes, and Councils who defined and defended it; the spotless virgins who adorned and dignified it; nay, all the Christians throughout the world who glory in the Christian name, who cherish as they do

the apple of their eye, the doctrine of Christ crucified, labor in vain ; that no man whatever, in ancient or modern times, came to a right understanding of the Christian and natural orders, until Brownson received the genuine ray of divine light. But he tells not whether the spirit that enlightened him was black or white. Had he belched out sometime ago, among the Protestants, who are mainly carried by wind and steam, his windy and empty strains of infidelity, he would be called "a smart man ;" "a pretty clever fellow ;" "a profound reasoner." It is lamentable that he did not remain with them, or that he came to spread among us his foul and filthy atheism. The wolf, whilst he remains outside the fold in his hideous pelt, is not half so dangerous as when he enters in and assumes the garb of the sheep. You may, with God's grace, escape the missiles of the open enemy, whilst your chance is but poor from the darts of the masked foe.

Review, page 23. "Whatever is infinite, is God ; and God is not something between God and man."

Such a wild flight into the regions of infidelity, may indeed be expected from a man reared in the Protestant school ; which is detached from the rock of Peter, and has no solid ground to stand upon, or Church to be guided by ; which learns from the hopeful minister, though kept and hired to teach religion, that each man, young and old, male and female, is self-competent to comprehend the sacred volume, to expound the sublime mysteries. Leaving the sectarian minister and his deluded hearers in their vanity and conceit, let us reflect upon Brownson's atheism. "Whatever is infinite is God."

Who hath numbered the sands of the sea, and the drops of rain, and the days of the world ? Who hath measured the height of heaven, the breadth of the earth, and the depth of the abyss ? Who hath searched out the wisdom of God that goeth before all things ? Wisdom hath been created before all things, and the understanding of prudence from everlasting.—

Eccl. I, 2. Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales and the hills in a balance? *Isa. XL, 12.*—Whereas, Brownson is not able to number the sand on the beach, the drops of the rain, the days of the world, the stars aloft, the breadth of the earth, or the depth of the abyss, he must look upon them all as infinite and incomprehensible, and therefore, they are all, according to his theory, Gods. But what is his theory but a revival of the pagan idolatry?

St. Augustin saith: “Moreover, see the gross ignorance of man; if he pay divine honor to the senseless, lifeless tree, and neglect to worship the living God; he should not think that any creature, but the Creator is to be adored; for God alone hath created and disposed all things. The heavens are high, the earth wide, and the sea immense, but the Creator of them must be more charming and immense. If the things which we behold be so incomprehensible, for instance, the variety of the fruits, the splendor of the flowers, the diversity of the animals on earth and in the sea, the sagacity of the bees, the freshness of the breezes, and of the dew, the roaring of the thunder, the coruscations of the lightning, the vicissitudes of the seasons, the successions of the days and nights. If all these things which we behold on earth be to us incomprehensible, what conception can we form of the celestial things and beings which we do not yet see; and how Omnipotent is the Artist, whose word alone created them all! Fear him, brethren, above all things, rely upon his mercy, never despair of his clemency.”

Review, page 24. “God in or under finite forms is not God, but creature, if any thing. Thus in our Lord that which is limited, finite, or conditioned, is not God, but man; and Christ is God, because his person which has assumed human nature, is divine, not limited, not subjected to the human form. The person of Christ is not in nor under a human form; for if it

were, it would not be a divine person, but a human person, since whatever is in the form of man is man."

By the words, "God in or under finite forms is not God but creature, if any thing," he denies, as the Arians, Manicheans, and the Unitarians do, the Incarnation of Christ, and demolishes the whole Christian religion; and by adding the words, "but creature, if any thing," he betrays his doubt even in the humanity of Christ. Since he denies the divinity, and doubts the humanity, what does he make of Christ our Lord? On the contrary, the Apostle Paul declares that Christ Jesus being in the form of God, and being without robbery or usurpation equal with God, being in reality God, emptied himself, taking the form of a servant, being made in the likeness of man, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the Cross. Whilst in the form of an infant, and wrapped in swaddling clothes and laid in the manger, he was adored by the angels, *as Christ the Lord, and God in the highest*, and by the three wise men who falling down adored him; and opening their treasures they offered him gifts—gold, frank-incense and myrrh, in token of his divinity, lordship, and humanity. But according to Brownson's notions, the angels and the wise men were deceived; for he imagines "that the person of Christ was not in or under a human form there; that the being which appeared under the form of the infant, was not God, but a creature, if any thing." In addition to the testimony of the angels, his divinity is proved by the miracles performed by him on the dead, the sick, the lame and blind; on the wine, the loaves and fishes; he rose from the dead and passed through the closed doors into the room where the disciples were assembled together for fear of the Jews. Thomas upon seeing the wounds in the side, hands and feet of Christ Jesus, confessed, *My Lord, and my God. John XX, 28.* To say nothing of the many other signs done by Jesus, which are not written in the gospel, but these are written that you may believe that

Jesus is the Christ the Son of God. However, the infernal Brownson would rob us of this faith, asserting that notwithstanding the miracles, and the testimony of angels, wise men, and of Thomas, "Christ in or under a human form is not God, but a creature, if any thing."

Moreover, Peter, when asked by Jesus, *Matt. XVI*, what was the disciples' faith in regard to the Son of man, answered : *Thou art Christ the Son of the living God*. That Peter made the true answer, and held the orthodox faith, is evident from the praise and dignities bestowed on him by Jesus : *Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee but my Father who is in heaven*. Blessed are they that have not seen and have believed. Peter had seen Jesus in the form of a man, and confessed that he was Christ the Son of the living God. But how did he receive the faith ; from flesh and blood ; from human reason, or profane philosophy ?—He received it by revelation from the heavenly Father.

The praise and dignities bestowed by Jesus upon Peter for his true confession of the faith : *Blessed art thou, Simon Bar-Jona, that is, Son of the Dove, disciple of the Spirit of the Father who is in heaven. Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. Thou art a rock upon which I shall build the Church that will be proof against all storms, and convulsions until the end of time ; against which neither errors nor heresies will ever prevail ; which is the pillar and ground of truth. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven ; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.*

Matt. XXVIII, 16. Christ Jesus appeared in and under a human form to the disciples on the mountain of Galilee ; *and seeing him they adored, but some doubted*. Perhaps Judas was among that some, or perhaps a Brownson or a Bushnell. *John XX, 19.* And Jesus in the visible form of a man appeared in

the midst of the disciples, in the room in Jerusalem after his resurrection, when he gave them the Holy Ghost and the power of loosing and binding sins. *Matt. XXVIII*, 18. He appeared in the same visible form of a man to the Twelve, when he declared his divinity, and furnished them with his own power to teach all nations and baptise them in the name of the Father, and of the Son, and of the Holy Ghost. To whom also he showed himself alive after his passion, by many proofs, for forty days, appearing to them and speaking of the kingdom of God ; and eating together with them. *Acts I*. And St. Paul, *1 Cor. XV*, says : For I delivered unto you first of all, which I also received : How that Christ died for our sins, according to the Scriptures ; and that he was buried, and that he rose again the third day, according to the Scriptures ; and that he was seen by Cephas, and after that by the eleven ; then he was seen by more than five hundred brethren at once ; after that he was seen by James, then by all the Apostles, and last of all he was seen by me. Again, *1 Tim. III*, 16, Evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto the angels, hath been preached unto the Gentiles, is believed in the world and is taken up in glory.

However, the neophyte being puffed up with pride, and fallen into the judgment of the devil, has gone astray and turned aside into vain babbling, desiring to be a teacher of the law, understanding neither the things he says, nor whereof to affirm, comes out and says : “ that God in or under a finite form is not God, but a creature, if any thing. Christ is God, because his person which has assumed human nature is Divine, not limited, not subjected to the human form.” What is his assertion but the Arian heresy, which was condemned by the Council of Nice, and by the whole Catholic Church, these eighteen hundred years ?

Review, page 25. “The person of Christ is not in or under a human form, for if it were, it would not be a divine, but a human person since whatever is in the form of man is man.— Christ is indeed in the form of man, yet not because he has

parted with the form of God and assumed that of man, but because he is literally and truly man as well as God, perfect man and perfect God in the unity of one divine person."

The two propositions now before us, are contradictory ; the first is negative, the second affirmative ; the one denies that the person of Christ is in or under a human form ; the other affirms that Christ is in the form of man, that he is both God and man, perfect man and perfect God. The pious and zealous Catholics undoubtedly shed tears for Brownson's doleful fall into Arianism, in the first proposition, and again may cheer up for his supposed rise in the second ; may look upon him as the Prodigal child, who after having squandered in the wilderness among the filthy swine—the Arians and Unitarians, his paternal inheritance ; after having sought from them some solid food to stay the hunger of his immortal soul, but found husks and heresies, wind and steam, is now disposed to repent and return to his offended Father. But the pious Catholic that thinketh no evil, that taketh every thing in good part, should not be so sanguine about the man's conversion ; he is not inclined to repent and return from the crooked paths. On the contrary, he is entangled deeper in the mire ; as the doomed fish sticks its gill and fin in one part of the trammel, and its tail and wing into another, so Brownson is tumbled and caught in a variety of heresies. By asserting : "that the person of Christ is not in or under a human form ;" he is caught in the Manichean and Unitarian heresy ; and by saying : "that Christ is in the form of man, not because he parted with the form of God and assumed that of man, but because he is truly and literally man as well as God, perfect man and perfect God in the unity of one divine person," he is a Valentinian heretic. His proposition, when stripped of its phraseology, and reduced to its natural and plain dimensions, comes to this : Christ is in the form of man, not because he has assumed that form upon earth in the immaculate womb of the Virgin, but because he is always truly and literally

(perhaps he meant naturally) man and God, perfect man and perfect God, in the unity of one divine person. If Christ Jesus had not assumed human form and human nature upon earth, the Evangelist told us falsehood. *John I, The word was made flesh and dwelt amongst us.* The Archangel Gabriel, has also erred, when he said to the Blessed Virgin Mary : Hail, full of grace, the Lord is with thee. *Luke I, 28.* Behold thou shalt conceive in thy womb, and thou shalt bring forth a son, and thou shalt call his name Jesus ; he shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father ; and he shall reign in the house of Jacob forever ; and of his kingdom there shall be no end. And the holy prophet who foretold the incarnation, seven hundred and eighty-five years before the event, has likewise erred. *Isaias VII.* Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel ; which being interpreted is, God with us. *Isa. LIII,* Who shall declare his generation ? What mortal man can declare or comprehend his generation, from the Father before all eternity, or from the flesh and blood of his virgin mother in time ? Further, if Christ had not assumed human nature upon earth, the Evangelist, Matthew, has given a wrong narrative of his generation. *Matt. I.* The book of the generation of Christ Jesus the Son of David, the son of Abraham. Abraham begot Isaac, and Isaac begot Jacob. Now the generation of Christ was in this wise. When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon, Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately ; but while he thought on these things, behold the angel of the Lord appeared to him in his sleep saying : Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins.—

Now all this was done, that it might be fulfilled which the Lord spoke by the prophet, saying : Behold a virgin, &c. Therefore it was the Lord himself, who announced to Joseph through the angel, and the prophet Isaias, that his wife, Mary, had conceived of the Holy Ghost, and that she would bring forth a son, the Father of the World. In short, blasphemous Brownson has, by asserting that Christ assumed not human form, or nature in the womb of the blessed Virgin Mary, contradicted the Angels, the Evangelists, the Lord himself, and the Church.

"Christ is indeed," he says, "in the form of man, not because he assumed it, but because he is literally and truly man and God, perfect man and perfect God in the unity of one divine person." Whereas, he allows that Christ is literally and truly perfect God and perfect man, although he assumed not human form, it must be his opinion that Christ brought the human nature from heaven ; if this be his notion, he revives from its ashes the old and exploded heresy of the Valentinians, who imagined "that Christ, sent by the Father, had brought with him a spiritual or ærial body, and that he took nothing from the Virgin Mary, but that he passed through her, as through a gutter or pipe, without having assumed any flesh from her."—See *St. Augustin de Heresibus ad Quod Vult Deum*. As it will be seen at large, in the following pages, that the Valentinian heresy had been long since condemned by the holy Fathers and sacred Councils, I insert here but one testimony.

FULGENTIUS, A. D 500.

De Fide ad Petrum Diaconum, Cap. 3. "Thus believe that Christ the Son of God, that is, one person of the Trinity, is true God, so that you doubt not that his divinity is begotten of the nature of the Father. And thus believe that he is true man, so that you imagine not that his flesh is of a celestial, or ærial, or of any other nature than of the same nature with the flesh of all men, that is, the flesh which God himself created of the

earth for the first man, and which he creates for the rest of mankind, whom he forms from men, by propagation. But although the flesh of Christ and of all men is of one and the same nature, however that which God the Word condescended to unite to himself from the Virgin Mary, is conceived without sin, born without sin, since according to it the eternal and mercifully just God is conceived and born, and the Lord of glory is crucified."

The heresies held in the primitive ages about the Unity and Trinity by the Jewish and pagan philosophers, Orpheus, Homer, Plato, and Cicero ; and by the Pharisees, Saducees, Nicolaites, Gnostics, Ebionites, Valentines ; and again about the divinity and humanity of Christ Jesus, and about the maternity of the blessed Virgin, by the Arians, and Unitarians, and Manicheans, were all shattered into pieces and blown into air by the holy Fathers, Tertullian, Epiphanius, Athanasius, Cyprian, Iræneus, Chrysostom, Cyrills, Basil, Jerome, Augustin, Leo, Gregories. But as they are all revived from their ashes through the instigation of the devil, by Bushnell and Brownson, let us defend against them the faith, with the same weapons that had been wielded by our fathers against the ancient heretics—the holy *Scriptures* and *Tradition* ; let us compile from the bulky folios, the sayings of the ancient Fathers, Doctors, Popes and Councils. They labored for years in the field of controversy, and handed down to us their heavenly definitions of the faith.—Whereas, the faith is as precious to us as it was to them ; and we have for its defence the same weapons which they had, let us rouse ourselves to follow their holy example ; let us also draw upon the Prophets and Apostles of both Testaments, and upon the Fathers and Councils of antiquity, and we will with the help of Christ Jesus, and the prayers of the Virgin Mary, mother of God, also shatter and blow up all modern heresies, and hand down to our posterity the same Deposit in its purity and sanctity as it had been handed to us by our pious predecessors.

Knowing the frailty of human nature, and our proneness to go down by the broad way ; that the traveler on the muddy road stands in danger, if not sustained by the right of God, of sinking in the mire. I bring with reluctance Brownson's heresies before the Catholic Reader, lest he suck the poison and overlook my antidote. But whilst the heretic boldly spreads the errors, and no man of talents or influence stands in the gap, comes out to raise his pen or voice in defence of the truth, could I also fly and leave the sheep, whilst the wolf cometh to scatter and destroy ?

CHAPTER II.

GOD IS A SPIRIT, UNCREATED, IMMORTAL, INVISIBLE,
INCOMPREHENSIBLE, IMMUTABLE, IMPASSIBLE,
OMNIPRESENT, AND OMNISCIENT.

Exod. III, 14. Moses saith to God : Lo, I shall go to the children of Israel, and say to them : The God of your fathers hath sent me to you. If they say to me : What is his name ?

What shall I say to them ? God said to Moses : I am who am. He said : Thus shalt thou say to the children of Israel : He who is, sent me to you. And God said again to Moses : Thus shalt thou say to the children of Israel : The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you : this is my name forever, and this is my memorial unto all generations.

Exod. XXXIII, 20. Thou canst not see my face ; for man shall not see me and live.

Numbers XXIII, 19. God is not as a man, that he should lie, nor as the son of man that he should be changed. Hath he said then, and will he not do ? Hath he not spoken, and will he not fulfil ?

Josue. II, 11. For the Lord your God, he is God in heaven above and in the earth beneath.

1 *Kings II*, 11. There is none holy as the Lord is ; for there is no other beside thee, and there is none strong like our God : for the Lord is the God of all knowledge, and to him are thoughts prepared.

2 *Paral. VI*, 14. O Lord God of Israel, there is no God like thee in heaven, nor in earth. 18. Is it credible then that God should dwell with men on the earth ? If heaven, and the heaven of heavens do not contain thee, how much less this house which I have built ?

Psalms CI, 26. In the beginning, O Lord, thou foundest the earth, and the heavens are the works of thy hands. They shall perish, but thou remain ; and all of them shall grow old like a garment ; and as a vesture shalt thou change them ; and they shall be changed. But thou art always the self same, and thy years shall not fail.

Psalms CXXXVIII, 5. Behold, O Lord, thou hast known all things, the last and those of old. Thy knowledge is become wonderful to me, it is high, and I cannot reach to it. Whither shall I go from thy spirit ? Or whither shall I flee from thy face ? If I ascend into heaven thou art there ; if I descend into hell thou art present. *Jeremias XXIII*, 23. Am I, think ye, a God at hand, saith the Lord, and not a God afar off ? Shall a man be hid in a secret place, and I not see him, saith the Lord ? do I not fill heaven and earth, saith the Lord ?

Malac. III, 6. I am the Lord, and I change not.

1 *Tim. I*, 17. To the king of ages, immortal, invisible, the only God, be honor and glory forever and ever.

1 *Tim. VI*, 15. The King of kings, and Lord of lords, who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see, to whom be honor and empire everlasting.

Heb. IV, 13. Neither is there any creature invisible in his sight : but all things are naked and open to his eyes, to whom our speech is.

James I, 17. Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of alteration.

JUSTINUS A. D. 160.

Question 6. “How is it known that there is a God ? *Answer.* From the constitution, continuance and perpetuity of the things that exist. For the things that exist, would not exist, if there had not been God, before they had existed, who has nicely arranged all the parts of the creation for the use and convenience of every creature.”

THEOPHILUS ANTIOCHENUS, A. D. 170.

Lib. I ad Autolycum. “The form of God hidden from us, cannot be explained, neither can it be seen by corporal eyes.—For it cannot be perceived with the sensitive powers of the mind, nor can its magnitude be comprehended, nor its height conceived by the mind. He cannot be compared with any being in fortitude ; his wisdom is truly deemed incomprehensible, there is none that can imitate him in goodness ; our imbecility is such that we could not attempt to explain in words his beneficence. If I call him light, I name his own creature (for surely the light was created by God), if I call him word, I pronounce his dominion ; if I call him mind, I understand his wisdom ; if I should say Spirit, I point to his breathing ; if I say wisdom, I understand his Son ; if I should say his fortitude, I admit his power ; if I should say power, I wish that his efficacious operation be understood. He is without a beginning, for he is unbegotten ; he is subject to no change, for he is immortal. He is called God, because he has placed all things under his providential care. He has assumed that name also *currendo*, from motion, for he moves all things into operation, nourishes by his wisdom, disposes, governs, vivifies and brings them to vegetation. He is called Lord because all things are subject to his

dominion. He is called Father because he existed before this world. He is called Maker and Creator, because he built and created this machine of the universe. He is styled the Highest, because he is above all things. He is called Emperor, because he embraces and governs by his power all things. For the heights of the heavens, the depths of the abyss, and the ends of the world are in his hands ; there is not a place in which he delays and rests. As the soul is not seen in the human body, being invisible, it is known only from the motion of the body ; so God cannot be seen by human, or corporeal eyes, but he is seen and apprehended from his providence, by which he regulates all things, and from his works. As if a man see a ship under full sail, ploughing the deep, and putting into harbor, he certainly believes that there is a pilot on board by whom she is steered : so there is no man of such weak understanding, as not to believe that God is the ruler of all things, although we cannot see him with our carnal eyes. For if man cannot fix his eyes upon the sun, which is indeed but a small element, by reason of the greatness of its heat and power, much less is mortal man able to behold the glory of God, which is to man ineffable."

IRÆNEUS, A. D. 180.

Lib. 2 Cap. 16. "The heretics, if they knew the Scriptures, and were instructed by the truth, would surely know that God is not like men, and that his thoughts are not as the thoughts of men. For far distant is the Father of all, from the things that proceed from men by passions and affections. He is both simple and without parts, self-similar, self-equal ; he is all a spirit, all sensitive, all a being, all a reason, all an hearing, all an eye, all a light, and the entire fountain of all good things, as it is proper for the pious and religious to say of God. But he is above all these things, and therefore inexpressible. For he shall be well and truly called a sense capable of knowing all

things, but unlike the sense of mankind, and will very properly be called light, but in that he has nothing similar to what is light according to us."

ATHENAGORAS, A. D. 180.

Legatione pro Christianis. "The unbegotten and impassible God knows no division, neither does he consist of parts. God is unbegotten, and so are all his properties. He so transcends the world, that he fills all things round about, neither is there any place in which he is not."

De mortuorum resurrectione. "It is impossible that God would be ignorant of the nature of the bodies destined for resurrection, in regard either to any part or particle of them.— Neither could he be ignorant to what place each of the decomposed members have gone, and what places have received and incorporated with their own nature the sensual parts of the elements, although the fate of the elements in general, is unknown and incomprehensible to us. For to him was not unknown before the creation of each thing, the nature of the future elements, from which the bodies originated ; nor were the parts of the elements unknown to him from which he was pleased to make the human body ; it is manifest that he will not be ignorant to what place the different parts have gone, which he had assumed for the perfection of the work, in what place were the whole scattered."

EUSEBIUS CÆSARIENSIS, A. D. 320.

De præparatione Evangelica, lib. 8, c. 2. "See how true, how simple and how perfect are our opinions : for first we think of God, that he is most perfect, and most holy, sufficient both for himself and for others ; that he is the beginning, the middle, and the end of all things ; being from his works known and most manifest, but his substance is totally invisible ; to whom we can neither see nor conceive anything similar. Consequently neither

can any material be taken to picture him, nor can art delineate him. With our eyes we behold his works—the heavens, the earth, sun, moon, light, rivers, sea, animals, the plants which he made, not by hands, nor labor, nor with the aid of any one, but when he willed that all things be well made, they were all instantly well made. He must be served and adored by all men.’

ATHANASIUS, A. D. 320.

In decretis Synodi Nicenæ contra Arium. “Man was created from a passible material ; on the contrary, God exists immaterial and immortal.”

Ad Liberium Episc Romanum. “God the Word has assumed the perfect man. The one God is immortal, invisible, intangible : because God is a spirit everywhere present, and nowhere absent.”

Contra Gentes Oratio. “The power and wisdom of God is the image of the invisible Deity, the first born of every creature ; for in him were all things created in heaven and on earth, visible and invisible ; and he is the head of the Church. *Col. I, 16.*, as the messengers of the truth teach in the sacred writings. He is therefore omnipotent and the all perfect and holy Word and reaction of God himself, presiding over all things, and displaying everywhere his power, enlightening all things visible and invisible, he contains and embraces the universe, and extends his providence to all things ; he conserves and vivifies all things, in general and particular ; preserves the elements and principles of every substance, and tempers by his power their opposite natures—the heat and the cold, the wet and the dry substances into a perfect whole, that they be not mutually hostile, but that they combine together in union and harmony ; that neither the hot conflict with the cold, not the wet with the dry, but that as friends and relations they in union contribute the seminal elements and vivify the visible creatures ; that they are in obedience to this divine Reason, give fecundity to the earthly things,

and existence to the heavenly. Through the same Reason, the wide ocean keeps its waves within their due limits, and the earth rising above the deep, smiles and blossoms with its beautiful shrubs and flowers. And that I may not waste time in explaining what is known to all persons ; all things in existence took their origin and preservation in him and by him, as the Theologian, *John I*, says : *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was made nothing.* As the musician touching the lyre artfully commingles the different notes and sounds—the grave and the acute, the high and the low, and effects a sweet and harmonious melody, so the divine Wisdom holding the universe in his hand, connects the ærial with the terrestrial matters, the celestial with the ærial, and adapting all things together and moving them about by his will and nod, beautifully and gloriously completes the one world in the unity of its order ; whilst he continues immoveable with the Father, he moves by his decree everything in the manner that is pleasing to the Father. The miracle of the Divinity consists in that he moves about and governs according to their respective natures with one and the same decree all things at once, not by intervals, but simultaneously, the straight and the circular, the higher, the middle, and the lower, the wet and the dry, the hot and the cold, the visible and the invisible. The straight things are moved in their straight lines, the round turn in their own orbits, the central keep the middle course, the hot things heat, the wet moisten. All things draw from him their natural existence and preservation. To form some conception of the power and divinity of God in the creation and preservation of the world, let us suppose a choir consisting of men and women, boys and girls, with their natural tones and voices, perform under the guidance of one master, the sweet and perfect melody ; or the soul instantly moves in their respective spheres, our several senses towards one and the same object ; the eye sees, the ear hears, the hand feels, the nose smells, the palate

tastes, whilst the legs and feet sustain and carry about the whole body. Or let us suppose how the inhabitants of a great and populous city, discharge the respective offices simultaneously by the will and decrees of the one Governor ; one man handles the plough, another sows the seed, another reaps, another mowes, and another thrashes ; one man feeds the horses, another herds the cows ; the mason builds the wall, the carpenter puts on the roof, the slater covers the edifice ; the youth goes to school, the jurist peruses the statutes, the judge mounts the bench, and the senator repairs to the legislative hall ; the divine pores over the holy scriptures, Fathers, Popes and Councils, sits in the penitential tribunal, or mounts the pulpit to prepare souls for eternal bliss. The comparisons, though feeble, may enable us to form an idea of the Ruler of the universe : For at the twinkling of an eye, all things move in the performance of their natural and respective functions, under the green canopy of heaven the stars glitter, the sun warms and shines, the moon goes her nocturnal rounds, increasing and decreasing, the zephyrs breathe, the grass grows, the trees bud, the sea rises or ripples in lofty waves ; the earth holds still in Winter, and unfolds in Spring her various treasures. The opposite and contradictory elements—heat and cold, light and darkness live in peace and harmony. See how sweetly and silently the day gives way to the night, and the night to day ; how the Summer heat yields to the fierce Winter, and the frost and snow disappear in genial Spring. In short, all things come into existence, and animation, form their natural course, and then clear the stage for others ; the fire burns, the water cools and cleanses, the fountains flow, the rivers roll down, the sea heaves, the rain falls, the clouds congeal into frost, hail and snow, the birds fly, the serpents crawl, the fishes swim. And as to man, some are born, some full grown, and some embark into eternity. Thus the human race come and go in rapid succession, and clear the way for one another. The wonderful Word of God creates, enlightens, animates and disposes all these things ; nay, more

things than we can comprehend or express, by his very will and providence, for the formation of this one world : and whilst he is the Creator, Leader, King, and Mover of all things according to the will and judgment of his Father, speaking and teaching us through the things that are made, we should exclaim in raptures of joy with the Prophet Daniel : *Dan. III.* Blessed art thou, O Lord the God of our Fathers ; Blessed art thou, that beholdest the depths and sittest upon the cherubim ; and worthy to be praised and exalted above all forever. O ye priests of the Lord, bless the Lord, praise and exalt him above all forever."

CYRILLUS HIEROSOLYMITANUS, A. D. 370.

Catechesi 4 de Deo. "God is one, unbegotten, without a beginning, immutable, unalterable, not made by any other, nor having another successor of life, not beginning to live in time, nor ever to come to an end."

Catechesi 6. "It will be sufficient for our devotion to know this alone, that we have a God, one God, existing God, and always existing, perpetually, self-similar, who has not another for Father, than whom none is more potent, whom no successor will dethrone, who is God of many names, omnipotent, and substances of the same species. For neither because he is called good, and just, and omnipotent, and sabaoth, is he therefore different, or another existing elsewhere, but he is one in existence, exhibiting thousand operations of his divinity. We in part abound, and in part are deficient, but he is self-similar in all respects. Not great in benignity, and small in wisdom, but having clemency equal to his wisdom. Not seeing in part or being deprived of vision in part, but he is all eye, all hearing, and all understanding."

BASILIIUS MAGNUS, A. D. 370.

Homilia ad illa verba. In principio erat verbum. "Where was the Word ? not in a place. For the things that are not cir-

cumscribed, are not contained in a place. But where was it ? *With God.* Neither is the Father nor the Son pent up in any place, or confined within a certain limit ; but the Father is infinite, the Son is infinite. All things whatsoever you know, and whatever place you penetrate in thought, you will then find all full of God."

Homilia in Psal. 32. "The dwelling of God is fitted to see with one view all things. He sees all the sons of men ; none can escape his notice. Neither darkness nor walls can conceal any one. No obstacle or veil comes before the eyes of God. God forbid that he would not see every person and know the secrets of men's hearts ; that he would not without favor or malice behold the things which he had created."

JOANNES DAMASCENUS, A. D. 730.

Orthodoxæ fidei lib. I, Cap. 1. "No man hath seen God at any time. *John I, 18 :* the only begotten Son who is in the bosom of the Father, he hath declared him. God therefore cannot be described in language, nor comprehended at all.—For no one knoweth the Son but the Father ; neither doth any one know the Father but the Son. *Matt. XI, 27.* The Holy Ghost knoweth likewise the things that are of God, and the spirit of man knoweth the things that are in man. But when you pass from that splendid and blissful nature, no one ever knew God, excepting the person to whom he might manifest himself. I speak not of man alone, but of the very powers that are higher than the world, and also of the cherubim and seraphim. However, God leaves us not totally ignorant of himself. For there is not a mortal in whose heart is not naturally imprinted the conviction that there is a God. Moreover the creation, preservation and government of the world loudly proclaim the majesty of the divine nature. Further, he has afforded a knowledge of himself according to our capacity and understanding, formerly through the Law and the Prophets, and latterly

through his only-begotten Son, our Lord and Saviour Christ Jesus. Wherefore we believe, hold, and venerate all things that were handed down to us by the Law, Prophets, Apostles, and Evangelists, and do not seek for anything beyond them.—For the good God imparts them ; who is certainly the giver of every good gift, and who is not a prey to envy, nor any other inordinate passion ; for far away is envy from the divine nature, which is free from every sort of excitement, and which is the only good. Further, as he knoweth and seeth all things, and provideth what is expedient for us, so he revealeth what conduces to each man's benefit, and what may surpass our ability and capacity, this he withholdeth.”

Cap. 2. “God is without a beginning and end, always eternal, uncreated, unchangeable, immutable, simple, without parts, or body ; he cannot be seen with corporeal eyes, nor touched with hands, nor circumscribed, nor considered and apprehended. Moreover, he is good and just, and the maker of all things ; he seeth every power and empire, and taketh in review all things, provideth for all things, hath all things under his control and power, and finally, he is our judge ; all these things we know and confess.”

Cap. 4. “That there is a God is well known ; what he is in essence and nature can by no means at all be understood and comprehended. For that he is incorporeal is evident. For how could that be a body which is infinite and unlimited, and which lacks a figure, and which can neither be felt nor seen with eyes ; finally, which is simple and without composition ? For who could say that he ought to be worshiped, if he is circumscribed or passible ? Further, how could that be free from passion, which is compounded of elements, and which would totally relapse again into its innate decay. Composition is indeed the source of strife, strife the cause of collision, and collision is the parent of death and dissolution ; but death is entirely foreign from God. Otherwise, how could the Scripture say-

ing be sustained, that God pervades all things ? *Do not I fill heaven and earth*, saith the Lord. *Jer. XXIII, 24* ? For it is impossible that any body penetrate other bodies, without mutually tearing one another, and without amalgamating or repelling each other, as all liquid bodies are mixed up and diluted together. Hence it is evident that God is incorporeal. But this saying declares not his nature and essence, no more than the saying, that he is unbegotten and without a beginning, end or corruption, and the other properties that are predicated of God or in God. For such sayings indicate not what he is, but what he is not. A man who defines the nature of anything, shows what the thing is, not what it is not. But it is impossible to say what the nature or essence of God is. It is more suitable to draw the argument from the negative properties. For he is not any one of the things that exist. Which saying is not to be understood, as if he exist not, but because he is above all things in being, and therefore above that being. For if the things that exist be the object of our reflections, certainly the thing that surpasses our comprehension, will be also above being. Therefore God is infinite and incomprehensible ; and this is the only conception, or apprehension we can form of him, that he is infinite and incomprehensible. But whatever attributes we affirm of God, they indicate not his nature but the external character of his nature."

ELIAS CRETENSIS, A. D. 790.

In orationem tertiam Nazianzeni. "Neither Moses nor any one of the Prophets sees God. For he is simple and incorporeal, and without a figure. And he neither stands nor sits.

In Orationem, 24. "Whereas, that supreme builder is uncreated, he is also totally immutable: What nature and essence is that which entirely surpasses all comprehension and understanding ? That he is without a body is manifest, for how could that be a body which is infinite and unlimited ; which has not a figure,

which cannot be touched or seen, which is simple and without composition ? In what other manner could the position be sustained, that God penetrates and fills all things, according to the Prophet, *Jer. XXIII. Do not I fill heaven and earth, saith the Lord ?* For it is impossible that a body penetrate another body without tearing it, and being torn thereby. Hence it follows that God is incorporeal."

CYPRIANUS, A. D. 250.

De Idolorum vanitate. "The Ruler of the world is one, who by his word orders, by his wisdom disposes, and by his power perfects, all things. He cannot be seen, for he is clearer than sight ; nor comprehended, for he is purer than feeling ; nor estimated, for he is greater than conception. And therefore we hold him in the proper estimation when we say that he is inestimable. In what temple could God be held, whose temple is the whole universe ? And whilst man remains at large, shall I confine within one edifice the greatness of such majesty ? He must be dedicated in our affection and consecrated in our breast. Seek not the name of God, he has the name, God. Names are needed where the multitude is to be distinguished by proper appellations ; God is sole, the word, God, tells all. Therefore he is one, and he is diffused everywhere."

LACTANTIUS, A. D. 330.

De origine erroris, lib. 2, Cap. 8. "God is sole who was not made, and therefore he can destroy all things, and he cannot be destroyed ; he shall always remain what he has been, because he was not generated or begotten of another, nor does his nativity depend upon any other cause which when changed would dissolve him. He is self-existent, and therefore he is such as he decreed himself to be, impassible, immutable, uncreated, blessed, eternal."

HILARIUS, A. D. 350.

Lib. 1, de Trinitate. "No place is without God, nor any place not in God. He is in heaven, in hell, and beyond the seas ; he is within, and without ; so when he holds and is held, he is neither in any one person, nor in all persons."

Lib. 2. "God is everywhere, and is whole everywhere.—God is invisible, ineffable, infinite ; for expressing him language fails, for investigating him the judgment withers, and for comprehending him the understanding is straitened."

AMBROSIUS, A. D. 170.

De fide contra Arianos, Cap. 6. "Let us see according to our capacity, ability and our faith, what God is ; and let us see whether any thing could compare with him. Certainly it is he of whom it is said, he cannot be expressed ; when he is estimated he cannot be appreciated ; when he would be compared, he cannot find a match ; when he is defined, he grows with his definition. Who veils the heavens with his hand, encloses the whole extent of the world with his palm, whom in full the world knows not, and whom by fearing they know."

HIERONYMUS, A. D. 390.

Epist. 148, ad Marcellam. "The divine nature and the Word of God cannot be cut into pieces ; but as it is everywhere, it is whole everywhere."

Ad Cap. 3, ad Ephesios. "God who always is, has not a beginning from elsewhere, and he is his own origin and the cause of his own substance ; nor can it be understood from whence he subsists."

AUGUSTINUS, A. D. 400.

Lib. 5, Cap. 1, de Trinitate. "Let us understand God if we can, as much as we can, that he is good without quality, great without quantity, Creator without need, present without

place, containing all things without a position, whole everywhere without a location, eternal without time, changing all things without any change of himself, and subject to no suffering. Whosoever contemplates God thus, although being not yet able to discover what he is, let him however piously beware, as much as possible, to think nothing of him that he is not."

FULGENTIUS, A. D. 500.

De fide ad Petrum, Cap. 33. "Hold thou most firmly and doubt not at all, that unto the unchangeable God, not alone all things past, and present, but also the future, are unalterably well known, to whom the Prophet, *Dan. XIII*, 42, saith : O eternal God, who knowest hidden things, who knowest all things before they come to pass."

GREGORIUS MAGNUS, A. D. 590.

Lib. 2, in Tob, Cap. 7. "Because God dwells within all things, he is without all things, he is above all things, he is below all things, and he is superior by power, and inferior sustentation, exterior by magnitude, interior by subtilty, governing above, containing below, externally encompassing, internally penetrating, not in one part superior, in another inferior ; but he is whole one and the same everywhere, upholding by presiding, and presiding by upholding, penetrating by surrounding, encompassing by penetrating."

ISODORUS HISPALENSIS, A. D. 620.

De Universitatis dispositione, Cap. 1. "God is eternal without a beginning, whole everywhere, without a place, disposing all changeable things without a change of himself, beholding alike the past, the present, and the future times, to whom nothing is past, nothing remains to come, but all things are present, whom nothing good displeases, nothing that is bad pleases, by whom was nothing that is naturally bad, created. He is there-

fore good without alloy, great without quantity, extreme without time, ruler without location, he is poured into all creatures, whilst he has not a place, whom no creature contains, no understanding comprehends."

De Summo bono, lib. 1. Cap. 1. "God is the supreme good, because he is incommutable and incorruptable. Therefore all these qualities are verily and substantially in God; namely, incorruption, immortality, incommutability. Hence he is justly preferred to all creatures."

Cap. 8. "The divine eternity precedes all times; in God we are to believe nothing past, present, or future, for all things are present in him, because he embraces with his eternity all things."

BEDA, A. D. 700.

Ad Caput 8. Joannis. "God alone is always the same, immutable goodness, immutable nature, immutable substance, and whatever can be said of him, he is always what he has been, and what he shall be."

ALCUINUS, A. D. 750.

In Psalms 101. "*Thou art the self-same, and thy years shall not fail*; he shows that all things are changeable except the Creator alone, who always is the same that he is, and the years of his eternity shall never fail."

De Trinitate lib. I. Cap. 16, "God suffers nothing in regard to his substance, because he is God, because he is an immutable and impassible substance, whilst all other substances are liable to accidents from changes, great or small, coming upon them, but no such thing can befall God. And therefore the substance or essence alone which is God, is unchangeable; with him the esse, or essence, is strictly and perfectly compatible; with him alone agrees perfectly that name which the Greeks call *being*, and the Latins style *est*."

PETRUS DAMIANUS, A. D. 1050.

Epistola 4, de Dei Omnipotentia, Cap. 6. “It is evident that the omnipotent God contains all ages in the treasury of his wisdom, that nothing happens to him and that nothing can in the course of time pass from him. He therefore, dwelling in that ineffable citadel of his majesty, views by one single glance all things before his eye, so that the past never recedes in full from his sight, or the future succeeds : who always is the *esse* and the *idem esse*, the being and the same being, he is throughout eternity : whilst he circumscribes every transitory thing he confines within himself the current of all times, and as he confines within himself without moving all times, so he includes within himself without space all spaces. From this principle truly comes the saying, *Jer. XXIII. I fill the heaven and earth* ; hence it is that his wisdom saith, *Eccle. XXIV, 8. I alone have compassed the circuit of heaven* ; of which Solomon saith, *Wisdom VII, 27. And being but one, she can do all things ; and remaining in herself the same, she reneweth all things* : And again, *2 Par. VI, 18. If heaven and the heaven of heavens do not contain thee, how much less this house which I have built for thee ?* And again it is written of him, *Isai. XL, 12. He weighed the heavens with his palm, and hath poised with three fingers the bulk of the earth.* He remains in and over the seat upon which he sits. For in as much as it is said he weighed the heavens with his palm, and poised the earth with his three fingers, it is shown that he is exterior, round about all things which he created. For that which is internally contained, is certainly held externally by the same being.—Therefore by the seat in which he sits it is proved that he is both within and over ; and by the fist which he poises, it is made manifest that he is outside and under. Because he remains within all things, he is below all things : he is above all things by his power, under all things by sustentation, exterior by greatness, interior by sublimity. Where then is any thing

without him, who by bodily bulk is nowhere present, by circumscribed substance is nowhere absent ? Of him saith the Apostle, *Colos. I. Because by him all things consist ; whereas all things are from him, and in him, and by him.* But he is, as I have said, in an unlocal place, who so contains in him all places that he is not moved himself through places ; and whilst he fills all places at once, he occupies not with parts of himself the parts of the places but is whole everywhere, he is not more extended in the larger places, or more contracted in the smaller places, nor higher in the high places, nor lower in the low places, nor greater in the great, nor smaller in the small places, but he is one and the same, simple and uniform, everywhere. He needs no creature, but every creature needs him. For before he had created the angelical powers, or before any temporal matter had existence, he enjoyed the full and perfect treasure of immortality and glory.

Cap. 7. It is certainly co-eternal with God to be able to do all things, to know all things and always to exist. Disposing therefore in that supreme citadel of things the laws of all natures, he comprises within the secret mysteries of his decree all times, the past, the present, and the future, so that neither any thing can occur to him, nor any thing in the course of time can recede from him. But he takes not in review different things with different observations, so as, when he attends to the past, to lose sight of the present and the future ; or again when he views the past and present things, he turns not his eyes from the future affairs ; but with one simple glance of his everywhere present majesty he at once comprehends all things."

I am constrained by reason of the narrow limits of my epitome, to omit scores of holy Fathers and other sacred authorities, which are equally strong and clear for the thesis ; that God is a spirit, eternal, uncreated, immortal, invisible, incomprehensible, unchangeable, impassible, ubiquitous and omniscient. Whosoever gleans not sufficient knowledge on the subject, from

the illustrious Fathers, Popes, and Councils hitherto submitted to his candor, will remain, I am afraid, in darkness during his life.

CHAPTER III.

THERE IS BUT ONE GOD.

Deut. VI, 4. Hear, O Israel, the Lord our God is one Lord.

1 *Kings II, 2.* There is none holy as the Lord is ; for there is no other beside thee; and there is none strong like our God.

Psaln XVII, 32. Who is God but our Lord ? or who is God but our God ?

Psaln LXXXV, 10. Thou art great and doest wonderful things ; thou art God alone.

Wisdom XII, 13. There is no other God but thee.

Eccle. I, 8. There is one most high Creator Almighty.

Isaias XLIII, 10. Before me there was no God formed, and after me there shall be none.

Malac. II, 10. Have we not all one Father ? Hath not one God created us ?

Mark XII, 29. The first commandment of all is : Hear, O Israel, the Lord thy God is one God. 32. There is one God and there is none other besides him.

1 *Cor. VIII, 4.* We know that an idol is nothing in the world, and that there is no God, but one. For although there

be that are called Gods, either in heaven or on earth (for there be gods many and lords many), yet to us there is but one God, the Father, of whom are all things, and we unto him.

Gal. III, 20. A mediator is not of one, but God is one.

Ephes. IV, 5. One Lord, one faith, one baptism : one God and Father of all, who is above all, and through all, and in us all.

1 *Tim. II*, 15. There is one God and one mediator of God and men, the man Christ Jesus.

CLEMENS ROMANUS, A. D. 80.

Constit. Apost. lib. 6, Cap. 14. “ The omnipotent God is one only, and besides him there is none other ; and it is our duty to adore and worship him alone.

Lib. 2, Recognitionum. “ There is one God, who is the creator of the world ; a just judge, and rendering sometime unto each person according to his deeds. He himself is the one God of the Jews ; the only God and creator of heaven and earth ; who is also the God of all gods.”

IGNATIUS, A. D. 100.

Epist. ad Philipp. “ Therefore God and the Father is one ; neither two nor three ; he is the one God who is ; there is not another besides, alone and true ; for he sayeth : The Lord thy God is one God ; the Son God, the Word is also one.

Ad Antiochenos. “ Minding the Apostolical traditions, and believing the Law and the Prophets, cast away every pagan and Jewish error, so that you introduce not a multiplicity of Gods, or deny, under the pretence of one God, Christ.”

JUSTINUS, A. D. 160.

In eversione quorundam dogmatum Aristotelicorum. “ According to those who had received the doctrine from God, and who knew the difference between God and the creature, God

is one and singular in regard to both modes of the unbegotten. He is the unbegotten, who had no co-eternal God or Gods; neither before him, nor after him; having them neither above him, nor under him, nor opposite to him; enjoying incorruptible nature and essence."

Lib. de Trinitate, seu in expositione fidei. "Certainly the holy Scriptures teach and the Constitutions of the Fathers direct us to worship one God; for there is of necessity one supreme author of the universe, that no eternal, collateral being should have power to disturb the order of the creation. For if any other besides God originally existed, it would necessarily proclaim itself either God or some other power. But should it call itself God, it might take up the sacred Volume openly declaring, *Isa. XLI, XLIII, XLIV. I, the Lord, am the first and the last; and besides me there is not a God.* Therefore we see it openly announced that nothing originally co-existed with God, the parent of all things. Consequently the God of this universe is certainly one, who is known in the Father, and the Son, and the Holy Ghost.

IRENÆUS, A. D. 180.

Lib. 1, Cap. 2. "The Church disseminated throughout the world to the very ends of the earth, received from the Apostles and their disciples, this faith, which is in one God the Father almighty, who made heaven and earth.

Cap. 19. "When we hold the rule of truth, that is, that there is one omnipotent God, who made all things by his only word.

Lib. 2, Cap. 1, "There must be either one who contains all things, and who created in its own place every one of the things that are created, just as he willed; or many and undefined makers and Gods, starting out from one another and clashing with one another on every point. It will be necessary that those straying abroad, be somehow restrained by some other,

or that these within and discharging their offices be announced by some one, but none of all these can be God ; for each filling the lower station lacks something in comparison to all the rest, and the appellation omnipotent would be lost, and such notions necessarily sink into impiety.

Lib. 3, Cap. 3. “ The tradition of the Apostles attested by the succession of the Bishops in all the Churches, especially in the Roman, declares that there is one omnipotent God, the maker of heaven and earth.”

ATHANASIUS, A. D. 340.

Oratio contra idola. “ It is not lawful to imagine that there are many rulers or creators of the world, but from the dictates of true and perfect religion and the concurrent testimony of the nature of things, one only is to be believed. For that impression is certain that the author of this universe is one, because not a manifold, but one world perpetually exists ; for if there be many chiefs, there ought to be also many and diverse worlds. The absurd consequences arising therefrom, would forbid that many would build one world or that one world would be created by many. Wherefore, when there is but one nature of things, one world, and one order thereof, we should understand that the Lord our God is the one builder and ruler of it. For this reason, that the builder has only one world in the whole, lest from a plurality of worlds, a plurality of architects be also supposed, but that from the one work one author thereof be believed. Not because the Creator is one, does it follow that there must be but one world : for God might create other worlds also. But as there is but one world created, we must necessarily believe that the Creator thereof is one.”

EPIPHANIUS, A. D. 370.

Hæresi 57, Contra Nætianos. “ Did they contemplate a multitude of Gods, who truly offer worship and veneration to the

Trinity, who are really sons of the truth and of the only Catholic Church? Surely not so. For who rejoices not that the God of truth is one? The Church knows but one Deity.—The Father is the one God of truth. The Father is perfect in substance, the Son perfect in substance, the Holy Ghost perfect in substance; one Deity, one principality, one dominion.”

CYRILLUS HIEROSOLYMITANUS, A. D. 370.

Catechesi 4. “Therefore the first dogma imprinted in our heart in regard to God, is that the one God is unbegotten, without a beginning, immutable, not alterable, nor made by another. The one God is sole, and the Creator both of souls and bodies. He is the one builder of heaven and earth, the Creator of the angels and archangels; who is indeed the maker of many things, but the Father before ages of one only.

Catechesi 6. “Heretics have the presumption to assert there are two Gods, and two sources, the one of good, the other of evil, and that they are unbegotten. If both be unbegotten, both certainly have equal powers. How then does the darkness banish the light? But how, in short, are they jointly or severally? They cannot be in joint company. What communication hath light with darkness, saith the Apostle? But if they be far separated, they must have proper places. We shall truly adore one God.”

JOANNES DAMASCENUS, A. D. 730.

Orthodoxæ fidei, lib. 1, Cap. 5. “That there is one God, not many, is certainly beyond dispute among those who give credit to the holy scriptures. For the Lord prefaces his commandments in these words, *Exod. XX: I am the Lord thy God, who brought thee out of the land of Egypt: thou shalt not have strange Gods before me:* and again he saith: *Hear O Israel, the Lord thy God is one God:* and by the Prophet *Isais XLIII.* He saith: *Before me there was no God formed,*

and after me there shall be none. And we argue after this manner, with those who yield not credit to the holy scriptures : God is perfect, and (whether you consider goodness, or wisdom, or power) free from every defect, without a beginning and an end, everlasting, not circumscribed ; and finally, that I may express the subject in one word, he is totally perfect. Wherefore if we assert many Gods, we must suppose a collision between the many. For if there be no conflict between them, there will be one, not many Gods. But if they have any contradiction among them, where will be the perfection ? For if in regard to goodness, or power, or wisdom, or time, there be any lack of perfection, he certainly will not be God. Really, the perfect identity denotes one, not many Gods. For if there be many Gods, how will identity remain safe and secure unto them ? Forsooth, a collision of the governors opens a door for strife and confusion. But if you say that each God rules an individual nation, may I ask you, who would be the author of the order, or who would divide the dominion between them ? He would be rather God himself. God is therefore one, perfect, without limitation, the builder, preserver and ruler of the world, higher and anterior to perfection.”

MINUTIUS FELIX, A. D. 230.

In Octavio. “The bees have one king ; one leader in the flock ; one guide in the herd. Do you imagine that in heaven the supreme power is divided, and that the whole authority of that true and celestial empire is rent ? Whereas, it is evident that God, the parent of all, has neither beginning nor end.”

CYPRIANUS, A. D. 250.

De Idolorum vanitate. “ Therefore the Lord of all things is one God. For that majesty cannot have a partner ; whereas, it alone possesses all power. Let us borrow from the earth a model for the divine government. When did any joint kingdom

arise in good faith or disappear without bloodshed ? Thus was the Theban confederation broken up, and discord, civil broils, and massacres took their permanent abode in the land. One kingdom was not ruled by the two Romans, whom one womb had sheltered. Pompey and Cæsar, although near relatives, disputed, and soon after broke their friendly alliance. The spirit of contention is not peculiar to mankind alone ; there are evident traces of it even among the wild animals ; there is one head among the bees, one chief in the herd, one leader in the flock. From greater reason the ruler of the world is one ; who by his word orders all things in existence, disposes them by his providence, perfects them by his power."

ARNOBIUS RHETOR, A. D. 300.

Contra Gentes, lib. 2. "If we all concede that the Father of all things is one, immortal, and unbegotten alone, and that nothing which we could name, is found in existence before him, it follows that those beings whom mankind held to be God, were either made by him, or produced at his bidding."

LACTANTIUS, A. D. 320.

Lib. 1, Institut, Cap. 3. "Every man pretending wisdom and reason, understands that God is one, who created all things, and regulates them by the same power with which he created them.

De Ira Dei, Cap. 2. "We have shown in our Institutions that there cannot be many Gods ; that the divine power and authority, if divided among many, must of necessity be diminished, but what is diminished is, of course, mortal, and if it be not mortal, it cannot be divided. God is therefore one, in whom power and authority is absolute ; it cannot be diminished or increased. But if there be many who have each a share of the power and divinity, the supreme authority decreases, and each cannot possess in full what is divided among the many ; each lacks what

the others enjoy. Therefore there cannot be over this world many rulers, as there cannot be in one house many lords, nor in one ship many captains, nor in one herd or flock many leaders, nor in one regiment many commanders, nor in one nation many kings, nor in one sky many suns, nor in one body many souls. Indeed all nature calls for unity. Therefore the whole divine power is necessarily centred in one by whose nod and might all things are ordained ; for which reason he is so great that human language is not adequate to express him, nor heart able to conceive him. What then has put the idea of many Gods into the heads of the people ? Who is ignorant that those who were worshiped as Gods were men, perhaps brave and mighty kings, who for the services which they had rendered to civil society during life, were deified after death ?”

HILARIUS, A. D. 350.

In Ps. CXXXIV. “The Church knows not a multitude of Gods. It is an error of the Gentiles to invent and believe the unions, conceptions, births, and successions of the Gods ; but we have according to the Apostle one God, from whom are all things, and we are in him ; and our Lord Jesus Christ, by whom were all things made and we by him ; one of one, God of God.”

AMBROSIUS, A. D. 370.

Lib. 1, De fide, Cap. 2. “Consequently we announce that God is one, not two or three Gods.

Ad Cap. 9, Lucæ. “First, let us teach that God, the author of all things in the world, is one, *in whom we live, are, and move, Acts VII.* Then let us discard the idolatrous notion.—When you are convinced of the existence of God, you will be able to prove that salvation is bestowed upon us by his decree through Christ.”

HIERONYMUS, A. D. 390.

Ad Cap. 45, Isaie. "When he will teach the people from the Apostle's armory that there is no other God than one, who is the God of Jacob and of Israel, Marcion will be confounded, who imagines that there are two Gods, the one good, and the other bad ; the one the creator of the invisible, the other of the visible things ; the former the maker of the light, and the latter, of darkness ; the one fomentor of peace, the other inventor of discord. Whereas, one and the same God hath for the diversity of merits created both.

Ad Cap. 4, Ephesios. "The Lord is one, and God is one ; because the domination of the Father and of the Son is one divinity."

GANDENTIUS, A. D. 400.

Tractatu quem prima die ordinationis ipsius Notarii exceperunt. "When the Hebrews were after the Egyptian prodigies, called to the knowledge of the one God, they first learned, obedience as if a guide to the observance of the divine commands. For the Scripture says : *Deut. VI.* Hear, O Israel, the Lord, thy God is one God."

AUGUSTINUS, A. D. 400.

De Trinitate, lib. 1, Cap. 4. "The several Catholic commentators of both Testaments, whom I could reach, and who wrote on the Trinity, which is God, teach from the Scriptures, that the Father and the Son and the Holy Ghost, are of one and the same substance, and hold forth a divine unity of inseparable equality ; and that therefore they are not three Gods, but one God.

Sermo 6, de Tempore. "Cursed be the man who confesses not the undivided Deity of the Father, and of the Son, and of the Holy Ghost. Cursed be the man who confesses the proper names of the persons three Gods, or three Lords, or three Spirits."

FULGENTIUS, A. D. 500.

Lib. ad Donatum, Cap. 3. "The genuine authority of both Testaments, demonstrates that there is one God. For of this one God, holy Moses saith : Hear, O Israel, the Lord thy God is one God."

ISODORUS HISPALENSIS, A. D. 620.

Præfatione in Numer. "God in all things, and before all things, and over all things, is one in his omnipotence, magnificence, and in incomprehensible majesty, as it is written : Hear, O Israel, the Lord thy God is one God. For who can in heaven, on earth or under the earth, compare with the one only God in eternity, in power, in trinity, in unity, in divinity, or humanity ? He is indeed called one only God, because no other equal to him is found, or read of in heaven, either heretofore, or now, or hereafter."

CONCILIUM TOLETATUM, XI, A. D. 670.

In confessione fide. "The holy Trinity is one and true God."

CAROLUS MAGNUS, A. D. 780.

Lib. 1, Legum, Cap. 6. "First of all we admonish that the Catholic faith be diligently read and preached to all the people, by the Bishops and Priests ; because it is the first commandment of the Lord the omnipotent God in the law : Hear, O Israel, the Lord thy God is one God."

CHAPTER IV.

GOD IS OMNIPOTENT.

Gen. I, Verse 3. God said : Be light made, and light was made. 6. God also said : Let there be a firmament made amidst the waters ; and let it divide the waters from the waters. And it was made so. 9. God also said : Let the waters that are under the heavens be gathered together into one place ; and let the dry land appear. And it was done so. 14. And God said ; Let there be light made in the firmament of heaven, to divide the day and night ; and let it be for signs, and for seasons and for days and years. And it was so done. 24. God said also : Let the earth bring forth the living creature in its kind ; cattle and creeping things, and the beasts of the earth, according to their kinds. And it was so done.

Gen. XVII, 1. The Lord appeared to Abraham, and said to him : I am the Almighty God.

Gen. XVIII, 13. The Lord said to Abraham : Why did Sarah laugh, saying : Shall I, who am an old woman, bear a child indeed ? Is there anything hard to God ?

Gen. XXVIII, 3. Omnipotent God bless thee, and make thee to increase and multiply.

Cap. XXXV, 11. And he said to him : I am God almighty, increase thou and be multiplied.

Cap. XLIII, 14. May my God almighty make him favourable to you.

Cap. XLVIII, 3. Almighty God appeared to me at Luza.

Cap. XLIX, 25. The omnipotent God shall bless thee with the blessings of heaven above.

Num. XI, 23. Is the hand of the Lord unable ? saith the Lord.

1 *Regum XIV*, 6. It is easy for the Lord to save either by many, or by few.

2 *Paral XIV*, 11. O Lord there is no difference with thee, whether thou help with few, or with many. Help us, O Lord our God.

Job. XLII, 2. I know, O Lord, that thou canst do all things, and no thought is hid from thee.

Psalms LXX, 18. Until I show forth thy arm to all the generation to which it is to come. Thy power and thy justice, O God, even to the highest of great things thou hast done : O God, who is like to thee ?

Psalms CV, 2. Who shall declare the powers of the Lord ! who shall set forth all his praises.

Psalms CXXXIV, 6. Whatsoever the Lord pleased he hath done, in heaven, in earth, in the sea, and in all the deep.

Psalms CXXXV, 4. Who alone hath done great wonders.

Psalms CXXXVIII, 14. I will praise thee, for thou art fearfully magnified : wonderful are thy works and my soul knoweth right well.

Psalms CXLVIII, 5. He spoke and they were made ; he commanded, and they were created.

Wisd. XI, 18. For thy almighty hand, which made the world of matter without form, was not unable.

Wisd. XII, 18. Thou being master of power, judgest with tranquility, and with great favor disposest of us ; for thy power is at hand when thou wilt.

Isaias XL, 10. Behold the Lord God shall come with great strength, and his arm shall rule. 12. Who hath measured the

waters in the hollow of his hand, and weighed the heavens with his palm ? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance ? Who hath forwarded the spirit of the Lord ? or who hath been his counsellor and hath taught him ?

Isaias L, 2. Is my hand shortened and become little, that I cannot redeem ? or is there no strength in me to deliver ?

Isaias LIX, 1. Behold, the hand of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear.

Jeremias XXIII, 23. Am I, think ye, a God at hand, saith the Lord, and not a God afar off ? Shall a man be hid in secret places and I not see him, saith the Lord ? do I not fill heaven and earth, saith the Lord ?

Jeremias XXXII, 17. Behold, O Lord God, thou hast made heaven and earth by thy great power, and thy stretched out arm : no word shall be hard to thee. Thou showest mercy unto thousands, and returnest the iniquity of the fathers into the bosom of their children after them. O most mighty, great, and powerful, the Lord of hosts is thy name.

II Macab. VIII, 18. We trust in the Almighty Lord, who can at a beck utterly destroy both them that come against us, and the whole world.

Matt. XIX, 26. With men this is impossible ; but with God all things are possible.

Mark XIV. 36. Abba, Father, all things are possible to thee.

Luke I, 36. No work shall be impossible with God.

Rom. IX, 19. Who resisteth his will ?

Ephes. III, 20. To him, who is able to do all things more abundantly, be glory.

Philip. III, 21. Christ will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

Apostles' Creed. I believe in God the Father almighty.

CLEMENS PAPA, A. D. 80.

Lib. 8, Recognitionum. "I think it ridiculous saith Peter, when people judge in the natural way of God's power, and imagine that this thing is possible, and that impossible to him, or this easier, and that harder."

Const. Apost. Lib. 7, Cap. 36. "Thou, O Lord, art merciful and omnipotent : for thou hast power at will. Thy eternal strength cools the flames, restrains the lions, mitigates the whales, invigorates the sick, changes the powers of nature, prostrates the enemy's army, and the proud and numerous people. Tho art in heaven, on earth, and in the sea, boundless and unlimited."

DIONYSIUS AREOPAGITA, A. D. 90.

De divinis nominibus, Cap. 8 "Following according to our abilities St. Paul, we celebrate him, who is above power, the omnipotent God.

Cap. 10. "That supreme divinity is called omnipotent, as he excels all things, and sweetly influences all things, and is amiable and most desirable to all things, and imparts pleasing laws, and sweet emanations of his divine and omnipotent and most serene goodness."

IGNATIUS, A. D. 100.

Ad Magnesianos. "The one omnipotent God, who has manifested himself through his Son Christ.

Ad Philippenses. "The creator of all things, can equally make things that are not, and alter the things that are."

JUSTINUS MARTYR, A. D. 160.

Oratio ad Antoninum. "We thought it more fitting to yield credence to the things that are impossible to our own nature and to other people, than to discredit them as others do : whereas, we know that our Doctor Christ has said, *Matt. XIX.* What are impossible with men, are possible with God."

Quæstio III, ad Orthodoxos. "God's power is not limited. Therefore nothing can prevent him from doing all things that he wills ; neither is he prevented by dissection or combustion from effecting the resurrection of the bodies. For God works not by the natural laws and measures, but from his own powerful will and counsel, which is impeded by nothing in the execution of his will."

THEOPHILUS ANTIOCHENUS, A. D. 170.

Lib. 2, ad Autolyceum. "God's power is visible in that he creates, without any previous material, whatever he wills, God alone is able to infuse life and soul into man. Therefore, as it is proved in all these matters, that the power of God excels that of man ; so also he excels him in that from things not existing, he produces and has produced as many beings as he willed, and how he willed."

ATHENAGORAS, A. D. 180.

De Resurrectione. "The persons who discredit the resurrection, will succeed if they prove that God has not the will or power to restore the dead, and decomposed body, to consolidate and re-unite it into the original form of manhood. But if they fail in proving this, let them desist from their impious unbelief and nefarious blasphemy. But the falsehood of their saying, that God neither can, nor wills, will appear from this reflection : The impotence of any man consists in not knowing what is to be done, or in not having power to perform what he knows ; for he that knows not what is to be done, can neither begin nor complete any of the things of which he had no knowledge. But the man who knows what is to be done, and how, and by what means it is to be done, but has no power whatever, or not sufficient power, to finish the work which he understands, would, if wise, examine his means, and if he find them inadequate, will not begin the work, or if he commence

without calculation, he will fail before the work is finished.— But it is impossible that God be ignorant, either in part or particle, of the nature of the bodies destined for resurrection.— Even the creation of the bodies indicates God's ability to restore them. For if God created the bodies when they had not existed, and the principles from which they draw their origin, he will with the same facility renew them whatever way they had been dissolved ; the one thing is as easy to him as the other. To enter into a serious argument with such people, cannot be free from sin ; it is silly to argue with light and vain persons. It is wiser to quote the gospel saying : What is impossible with men, this is possible with God. If from these remarks and the several others hitherto advanced, reason shows that this principle is possible with God, why should it be deemed foreign to the divine power or will ? Whatever God wills, this is entirely possible with him."

IRENÆUS, A. D. 180.

Lib. 1. Cap. 6. "God of all things, as soon as he thought, finishes what he thought, and as soon as he willed he completes what he willed ; then thinking, when he wills, and then willing, when he thinks ; whereas, he is all thought, all sense, all an eye, all hearing, the whole fountain of all good things.

Lib. 2, Cap. 2. "This argument may be palatable and captivating to the people that know not God, and that compare him to poor people, and to those who are not able to put up the building out of the materials before them, without the aid of many hands. But it will have no weight with those that know that God, without the aid of any one, created and built by the Word all things, and without the help even of the angels, for doing the things that were made, nor the help of any power that is inferior to himself and ignorant of the Father. This is peculiar to God's majesty, not to need any other organs for the formation of the things that are made : his own word is suitable and sufficient for the creation of all things."

CLEMENS ALEXANDRINUS, A. D. 200.

Oratione ad Gentes. "How great is the power of God ?—The creation of the world is an act of the divine will alone ; for God alone made it, since he alone is the true God : his will alone operates, the actual being follows after the will."

Lib. 1, Stromaton. "Nothing is adverse to God nor is any thing opposite to him, as he is Lord and omnipotent."

EUSEBIUS CÆSARIENSIS, A. D. 320.

De demonstratione Evangelica, lib. 4, Cap. 1. "He is the one and only God, from whom and by whom are all things : for in him we live, move, and are. Therefore whatever thing he wills, it immediately is. From which cause alone all things that were created, received their being, existence, and duration by his will. He wills because he is naturally good : nothing is added to and mixed up by nature to the good God, unless he wills the things that are good. And when he wills, he is able to accomplish his good will. Wherefore, when he wills he is able without let or hindrance from any being, to accomplish what is good and beneficial among the visible and invisible things."

SYNODUS NICÆNA PRIMA, A.D. 325.

In Symbolo. "I believe one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible."

ATHANASIUS, A. D. 340.

De unita deitate Trinitatis, lib. 1, ad Theophil. "The Heretic said : Why is God omnipotent ? *Athanasius* answered : Because the deity of the Trinity is omnipotent.

In Symbolo. "In like manner the Father is Almighty, the Son Almighty, the Holy Ghost Almighty. And yet there are not three Almighties, but one Almighty."

CYRILLUS HIEROSOLYMITANUS, A. D. 370.

Catechesi 4, de Deo. "The Provider of all future things and the most potent of all, knowing and doing whatever he wills."

Catechesi 8. "The sons of the heretics know not the Almighty God ; he is Almighty because he rules all people and has power over all things."

EPHRAËM, A. D. 370.

De Resurrectione mortuorum. "Hearing of the resurrection of the dead, let us not, brethren, despair in Christ ; for all things are possible with God, and nothing is impossible with him."

BASILIIUS MAGNUS, A. D. 370.

Constit, Monasticorum, Cap. 2. "Abraham's servant in self-reflection said : He is God who has promised ; he is the Lord of nature, and the thing cannot come to pass otherwise than as he promised. It is he that gives existence to things that could not of themselves come into existence ; he is the proprietor of all things, and he alters all things as he pleaseth.

Apud Damascenum in Parallelis, lib. 1, Cap. 80. "He upholds all things by the word of his power, he acts not in a corporal manner, and has not need of manual labor for the creation of things, but the nature of all things in existence pays voluntary obedience to him. When God wills, the order of nature is superceded ; for what he wills this he can do. To will is peculiar to him, because he is good ; and also to accomplish because all things are easy and obsequious to him."

EPIPHANIUS, A. D. 380.

In Ancorato. "All things are possible to God, even to change corruptible things into incorruptibility, and to make earthly things partakers of incorruptibility. He is able of stones

to raise up children : And God is able to create upon earth the felicity of paradise.

Hæresi 77. “When he willed to display his divine power, being transfigured he showed his face as the shining sun, and his garment white as snow. For all things are possible to the omnipotent God ; to show forth things that are beyond our expectation, and to transfigure senseless and inanimate things into glory and beauty ; such as the rod of Moses, and the shoes of the children of Israel.”

CYPRIANUS, A. D. 260.

Epist. 81, de tribus pueris Danielis, Chapter III. Behold our God whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O King ; but if he will not, be it known to thee, O King, that we will not worship thy gods, or adore the golden statue which thou hast set up. Although they had firm faith in the truth of their saying that God was able to deliver them from their present torture, however they would not boast nor declare it as certain—*but if he will not*, lest the virtue of confession apart from the evidence of suffering, would be less meritorious. They added that God can do all things, but still they shewed that they were not solely desirous to be delivered on the present occasion, but that they aimed at the glory of eternal liberty and security.”

HILARIUS, A. D. 350.

Ad Psalmum 134. “God is to be praised, because he is merciful. For that he is omnipotent, it is a virtue that is natural to him ; but that he is merciful it is necessary unto us, whom the frailty of the flesh and our original condition keeps fast in sins : *God doth all things he pleaseth in heaven and in earth.* It is the property of God alone to do all things he pleaseth.—His exclusive perfect virtue is impeded by nothing, so as not to do what he pleaseth ; and no obstacle comes in the way of him

by whom all things were made ; it is the part of a nature inferior to him not to be able to do what it wishes ; whilst he owes his existence to another, he lacks the virtue of omnipotence : Whilst he owes not his subsistence to himself, but to another author, he cannot do all things, since his subsistence depends on a higher power.

Lib. 12, de Trinitate. "We, preaching that Christ is the power of God and the wisdom of God, should not dodge from, but refute the worldly doctrines : for when he is able to do all things, and in him God is able to do all things wisely ; neither argument frustrates his power, nor power his reason. It is the duty of those who preach Christ to the world, to oppose the science of the divine wisdom to the impious and imbecile arguments of the world."

AMBROSIUS, A. D. 370.

Lib. 6, Epist. 37. "Can God lie ? But he lies not, because it is impossible that God would lie. That is certainly impossible, but is it not the part of infirmity ? Certainly not. For how could he do all things if there be any one thing which he is not able to do ? What then is impossible to him ? Not what is arduous to his power, but what is contrary to his nature. It is impossible to him to lie. That impossibility is not the part of infirmity, but of power and majesty."

HIERONYMUS, A. D. 390.

Ad Cap. 50, Esaia. "Is the hand of the Lord shortened ? Against those who imagined that the Lord was not able to deliver his people from captivity, he opposes reason and the clearest proofs, that he made the Red Sea passable for his people, that he dried up the waters of the Jordan, that the rivers of Egypt ran dry, the fishes were turned into rottenness, that he caused darkness in Egypt for three days, so that the heavens appeared as if covered with a veil of darkness. He therefore

was able to deliver his people from danger. Forsooth, because he said : I came, and there was not a man ; I called, and there was not a man to hear ; we can say, that he who performed so many miracles, and rendered the heavens, the earth, and the seas obsequious to his will, might himself evade the cross.”

CHAPTER V.

IN GOD THERE IS UNITY OF ESSENCE, TRINITY OF PERSONS—OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST ; AND IN THAT DISTINCTION OF PERSONS, THERE IS NOTHING GREATER, NOTHING SMALLER ; NOTHING SOONER, NOTHING LATER.

Gen. I, Verse 26. God said : Let us make man to our image and likeness.

Gen. III, 22. And God said : Behold Adam is become as one of us.

Gen. XI, 7. God said : Come let us go down, and there confound their tongue.

Gen. XVIII, 1. The Lord appeared to Abraham in the vale of Mambre, as he was sitting at the door of his tent, in the very heat of the day : and when he lifted up his eyes, there appeared to him three men standing near him ; and as soon as he saw them, he ran to meet them from the door of his tent, and

adored them to the ground. And he said : Lord, if I have found favour in thy sight, &c.

Gen. XIX, 24. And the Lord rained upon Sodom and Gomorrah brimstone and fire, from the Lord out of heaven.

Psalms XXXII, 6. By the word of the Lord the heavens were established ; and all the power of them by the spirit of his mouth.

Psalms LXVI, 8. May God, our God bless us ; may God bless us ; and may all the ends of the earth fear him.

Isaiah VI, 3. And they cried one to another, and said : Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory.

Osee. I, 7. The Lord saith : I will save them by the Lord their God.

Zac. III, 2. The Lord said to Satan : and the Lord that chose Jerusalem, rebuke thee.

Matt. III, 16. *Mark I*, 10. *Luke III*, 22. And the heavens were opened to him : and he saw the Spirit of God descending as a dove, and coming upon him ; and behold a voice from heaven, saying : This is my beloved Son, in whom I am well pleased.

Matt. XXVIII, 19. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Luke I, 35. The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God.

John XIV, 16. And I will ask the Father and he shall give another Paraclete, that he may abide with you for ever, the Spirit of Truth. 26. But the Paraclete, the Holy Ghost whom the Father shall send in my name, he will teach you all things.

John XV, 26. When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth who proceedeth from the Father.

Acts II, 33. Being exalted therefore (Jesus) by the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this whom you see and hear.

Gal. IV, 6. And because you are sons, God hath sent the Spirit of his Sons into your hearts, crying, Abba Father.

Ephes. III, 14. I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man.

1 Pet. I, 2. To the elect according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto the obedience and sprinkling of the blood of Christ Jesus.

1 John IV, 13. In this we know that we abide in him, and he in us, because he hath given us of his spirit. And we have seen and do testify that the Father hath sent his Son to be the Saviour of the world.

1 John V, 6. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one.

Jude. I, 20. But you, my beloved, praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ.

JACOBUS FRATER DOMINI.

In Lithurgia. "O great and wonderful God, save thy inheritance that we may always and forever glorify thee our only living and true God, the holy and consubstantial Trinity, the Father, and the Son, and the Holy Ghost, both always and through all ages, Amen."

CLEMENS ROMANUS, A. D. 80.

Constitut. Apost. lib. 8, Cap. 15. “To thee be glory, praise, magnificence, veneration, adoration, and to thy Son, Christ our Lord, both God and king, and to the Holy Ghost, now, and always, and for ever and ever, Amen.”

IGNATIUS, A. D. 100.

Epist. ad Philipp. “The God of all things the Father of Christ is one, from whom are all things, our Lord Jesus Christ, by whom were all things made, is one. The Spirit who operated and displayed his power in Moses, in the Prophets, and in the Apostles, is one. One God the Father, not two nor three. One sole and true God, who is, nor is there another besides him. God the Word is one, and the Paraclete is one. Certainly there are not three Fathers, nor three Sons, nor three Paracletes ; but one Father, and one Son, and one Holy Ghost. And wherefore the Lord sending the Apostles to teach all nations, commanded them to baptize in the name of the Father, and of the Son, and of the Holy Ghost ; not in one triple name, nor in three uncreated, but in three persons of the same honour.”

DIONYSIUS AREOPAGITA, A. D. 100.

De divinis nominibus, Cap. 1. “Wherefore we perceive that almost throughout holy Writ, the divinity is divinely proclaimed, as singular, and only by reason of the simplicity and unity of that ineffable Deity, by whom as if by a living power, we are associated and united together by our heavenly graces in a supernatural manner, into divine oneness and unity in imitation of the Godhead. That we hold the Trinity by reason of the expression of divine productiveness in the three persons, from which all paternity in heaven and on earth is, and is named.”

De mystica Theologia, Cap. 3. “In the work which we have written on Theological Institutions, we have particularly noticed

the properties of positive Theology : how the divine and most benign nature is one and also threefold, and what in this essence signifies the name Father, and the name Son, and what means or denotes the Theology of the Holy Ghost."

PROCHORUS, A. D. 120.

De vita B. Joannis, Cap. 1. "Come, brethren, let us under the protection of the consubstantial Trinity, obey the commandments of God.

Cap. 5. "John began to teach them concerning the one only divinity of the Father, and of the Son, and of the Holy Ghost, which they should adore, and because the three persons are one substance."

JUSTINUS, A. D. 150.

In expositione orthodoxæ fidei. "We ought to confess one God, of whom we have a conception in the Father, and in the Son, and in the Holy Ghost, knowing that the Father, the Son and the Holy Ghost are of one nature. For the unity is understood in the Trinity, and the Trinity is known in the unity.—But how that is, I would neither enquire of others, nor would I attempt to utter with my earthly tongue and filthy flesh, the nature of the hidden and ineffable mysteries."

IRENÆUS, A. D. 180.

Lib. 1, Cap. 2. "The Church spread throughout the whole world to the very ends of the earth, received from the Apostles and their disciples that faith which is in one God, Father Almighty who made heaven and earth, the sea and all things that are in them, and in one Jesus Christ the Son of God, incarnated for our salvation ; and in the Holy Ghost who foretold by the Prophets the decrees of God.

Lib. 4, Cap. 75. "According to this agreement and concurrence, was man made and moulded such to the image and like-

ness of the uncreated God ; the Father devising and commanding, the Son ministering and forming, the Holy Ghost feeding and rearing ; man growing and gradually advancing towards the perfect, that is, becoming next to the uncreated, that is, God, who is perfect."

CLEMENS ALEXANDRINUS, A. D. 200.

Lib. 1, Pædagogî, Cap. 6. "Christ the Lord, the fruit of the Virgin, said not : blessed are a woman's breasts, nor did he select them for his suck ; but the amiable and benign Father rained down the Word ; he is now made spiritual food for the good and holy people. O mystical miracle ! The Father of the universe is indeed one, the Word of the universe is also one, the Holy Ghost is one, and ubiquitous.

Lib. 3, Pædagogî, Cap. 12. "Let us praise the one Father and the Son. The Son, I say, our pedagogue and master, together with the Holy Ghost, who is one in all things, in whom are all things ; and by whom are all things ; one by whom he is what he always was, whose members all are, whose glory they are, who is totally good, totally wise, totally just."

GREGORIUS NEOCÆSARIENSIS, A. D. 260.

In confessione fidei. "The Father of the living Word, of the subsisting wisdom and of the eternal power and figure is one, the perfect sire of the perfect son, Father of the only begotten Son ; one Lord the only Son of the only Father ; God of God, figure and image of the Deity, the creative Word, comprehensive wisdom of the creation of all things, power effective of the whole creation. The true Son of the true Father, invisible Son of the invisible Father, incorruptible offspring of the incorruptible Father, immortal Son of the immortal Father, eternal Son of the eternal Father. The one Holy Ghost having origin and existence from God, and who through the Son appeared to mankind, is the perfect image of the perfect Son,

the vital cause of the living, holy fountain, sanctity productive of sanctity, by whom is manifested God the Father who is above all things and in all things, and God the Son who pervades all things. The Trinity perfect in glory and eternity and kingdom is not divided nor separated from one another. Therefore in the Trinity nothing is created or subservient, nothing fictitious and adventitious ; so that nothing which was not from the beginning, or which existed not, was afterwards introduced ; neither is the Son at any time absent from the Father, nor the Spirit from the Son, but the Trinity is always the same, immutable and unalterable."

CONCILIUM NICÆNUM, A. D. 325.

In Symbolo. "I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible.— And in one Lord Jesus Christ the only begotten Son of God, and born of the Father before all ages. And in the Holy Ghost, Lord and life-giver, who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified."

EUSEBIUS CÆSARIENSIS, A. D. 330.

Epistola de fide Nicæna. "We believe in one God the Father Almighty, creator of all things visible and invisible, and in one Lord Jesus Christ, the Word of God, God of God, light of light. We believe also in one Holy Ghost. And we believe that each of them is and exists ; the Father truly a father, the Son truly a Son, and the Holy Ghost truly a Holy Ghost ; as our Lord sending the Apostles said : Going, teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

ATHANASIUS, A. D. 350.

On the saying : *All things were delivered to me by the Father.*
 "The Trinity in every respect laudable, and venerable, and

adorable, is one and indivisible, and inexpressible by figure, but these sanctifications are united for that inseparable unity. For as the illustrious creatures thrice uttered the glorification, saying : *Apoc. IV, 8. Holy, holy, holy*, they showed by the three-fold expression that there are three absolute and perfect persons, and by the one expression, *Lord*, they declared the one substance.

De Æterna substantia Filii et Spiritus Sancti contra Sabellii gregales. "The Father possesses his being in full, and is without defect, the root and fountain of the Son, and the Holy Ghost. In like manner the Son also is, and lives in the full and perfect Deity, as the Word and germ of his Father, without any defect ; the Holy Ghost is also full of the Son, not a part of any other, but entire in itself ; and so the Trinity is united without any intervals. There is nothing that separates them, they eternally co-exist with no age intervening. They present one and the same form of themselves, the Father being indeed invisible in the Son, and the Son intelligible in the Holy Ghost, and received into participation by man. Let us not then imagine that, as in a body, the three members are undivided, but let us receive the undivided co-existence, mutually co-existing without an intervening space : whereas, they are in reality three, let us understand one form which begins from the Father, and shines forth in the Son, and appears and is developed in the Holy Ghost."

EPHRÆM, A. D. 370.

De recta vivendi ratione, Cap. 46. "The faith of the holy and consubstantial Trinity is to be preferred by you before all things, because without it, none can live the life which is truly a life.

Libello quo seipsum reprehendit et confitetur peccata sua.—"The divinity of the blessed Trinity is co-eternal. The Father and the Son and the Holy Ghost are certainly three persons, but one substance and one divinity."

CYRILLUS HIEROSOLYMITANUS, A. D. 370.

Catechesi, 16. "As God the Father is one, and there is not a second Father ; and as the only begotten Son and Word of God is one, and has not a brother ; so the Holy Ghost is one only, and there is not another spirit of equal dignity with him. God the Father, Lord of the old and new Testament is one ; and our Lord Jesus Christ, foretold by the Prophets in the old, and coming in the new, is one, and the Holy Ghost who by the Prophets foretold Christ, but who, at the coming of Christ, descended and manifested him. Let none therefore separate the old from the new Testament. Let nobody assert that one Spirit was there and another here. Otherwise he may impugn the Holy Ghost who is to be honored with the Father and the Son, and who was included in the Blessed Trinity at the time of baptism. For the only begotten Son of God openly said to the Apostles : *Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Our hope is in the Father, the Son, and the Holy Ghost. We proclaim not three Gods : let the Marcionites be silent ; but we preach by the Holy Ghost through the one Son one God. The faith is undivided, the adoration inseparable. We do not separate the Blessed Trinity, as some people do ; nor do we contract them as Sabellius does, but we religiously acknowledge them one Father who sent to us his Son the Saviour, promising to send the Holy Ghost, the Paraclete, from the Father."

EPIPHANIUS, A. D. 380.

Hæresi 57. "He shows that the Father is in substance, the Son in substance, the Holy Ghost in substance. Again the Father by the Jordan spoke from heaven ; and the Son descended into the Jordan, whilst the Holy Ghost appeared in the form of a dove, and came upon him ; and that indeed when the Spirit neither carries flesh, nor is clothed with a body, to the

purpose of preventing the thought that the Holy Ghost and the Son are identified ; it came in the form of a dove in proof that the Spirit is naturally in substance. Is it that we could not otherwise prove it against these insane people ? He saith truly of their notions : Their talk is empty, shallow, unmeaning, inconsistent. Forsooth, the Scriptures are to be rejected which teach throughout, that the Father is a Father, the Son a Son, the Holy Ghost a Holy Ghost. But what sayest thou, O goodly man ? Do they contemplate a multitude of Gods, who properly offer worship and veneration to the Trinity, who really are the sons of the truth and of the only Catholic Church ?— Really they contemplate no such thing. For who believes not with joy that the God of truth is one ? The omnipotent Father, from whom is the only begotten Son, in reality God the Word, in substance the true Word, born of him without a beginning, without time ? Wherefore the Church truly teaches one God, the Father, and the Son. *Whereas I am in the Father and the Father is in me, and we two are one* ; that is, one Deity, and one will, and one lordship. And from the same Father proceeds also the Spirit, in substance existing, really perfect, the Spirit of truth who enlighteneth all things, who proceedeth from the Son, the Spirit of truth, the Spirit of the Father, the Spirit of Christ. For which reason the Church knows but one Deity. There is one God of truth, the Father. The Father is perfect in substance, the Son perfect in substance, the Holy Ghost perfect in substance ; one Deity, one government, one lordship. Consequently, the divine Scriptures manifestly teach throughout one God, that is, a co-essential Trinity, always existing, of the same identity, of the same domination.

Hæresi 62. “The Trinity is always a Trinity, and the Trinity never receives apposition, being one existing Deity, one domination, one glorification ; but the Trinity is numerated the Father, and the Son and the Holy Ghost ; not as some one

thing called by three names, but truly perfect names, perfect substances, nothing unchanged. The Father always Father, and there was not a time when the Father was not Father.—The Father at all times existing perfect in substance, and the Son existing always perfect in substance, born in reality of the Father, without a beginning, without a time, and ineffable.

In Ancorato. “Three holies, three together holy, three in form, three conformable, three operating, three co-operating, three in substance existing, three in substance co-existing, in connection with one another. This is called the blessed Trinity, three existences, one concord, one Deity, of the same essence, of the same substance, of the same power, being similar from a similar, by the equality of the grace of the Father, and of the Son, and of the Holy Ghost.”

JOANNES CHRYSOSTOMUS, A. D. 400.

Sermone de sancta, et Consubstantiali et vivifica et inseparabili Trinitate. “They who whet their tongue and blaspheme against the blessed and consubstantial and inseparable Trinity, and strive to destroy the dignity of the only begotten Son and of the Holy Ghost, are certainly condemned by the same Holy Ghost who has spoken through the Prophets. Cursed be every person who adores a creature or a manufacture ; but we adore not a creature, but the uncreated, immutable and consubstantial Trinity, containing nothing fictitious or servile, or that comes by production into existence, as if not existing first, but afterwards coming.

Homilia II, in Marcum. “We believe in the Trinity, but we believe not in a quaternity, that two persons are in Christ. For if Christ has two persons, the Father and the Son, that is, Christ is threefold. Then there are four persons. We therefore believe in the Father and the Son, and the Holy Spirit.”

CYRILLUS ALEXANDRINUS, A. D. 430.

Adversus Anthropomorphitas, Cap. 6. “The blessed and consubstantial Trinity is too great to be contained under one

form or bodily figure. We must firmly believe that the Father is in the Son, and the Son in the Father ; and that he who sees the Son, sees also the Father. But the Son is perceived in the consubstantial Spirit ; for it is written : *And the Lord is Spirit*. Where the identity of essence is perfect, there no difference can be plainly established. What you understand the Father to be, this also is the Son, the paternity alone excepted ; and what you understand the Son to be, this also is the Holy Ghost, with the exception that he is the Son. Each of the persons whom we name subsists in his own personality, and is truly what he is said.

Lib. 4, in Joann, Cap. 18. Because the nature of the Father, and of the Son, and of the Holy Ghost is one; the operations are not divided ; but that which is said to be made by one person, is the work of the whole Trinity. For when the Trinity is one in consubstantiality, is virtue and power, is truly one.—For all things were made by the Father through the Son in the Holy Ghost.

ISODORUS PELUSIOTA, A. D. 440.

Lib. 2, Epist. 142. “It is not meet to contract after the manner of the Jews, the nature of the divinity into one God and Father, but to dilate the holy and consubstantial Trinity ; distinguishing them by the quality of the persons and the propriety of the hypostases we contract it again by the identity of essence into one God.”

THEODORETUS, A. D. 450.

In Genesin quest, 20. “In the blessed Trinity we understand three substances, without confusion, united and self-subsisting. For before ages God the Word was born of the Father ; and he is inseparable from the Father ; and the Holy Ghost who is understood in its proper hypostasis, proceeds from the Father and the Son.”

Dialogo, 1. "We say that the substance of the Father and of the unbegotten Son, and of the Holy Spirit is one, as we have been instructed by the Scriptures, both old and new Testaments, and by the Fathers who assembled in Nice."

JUSTINIANUS IMPERATOR, A. D. 530.

In fidei Confessione. "We believe in the Father, and the Son, and the Holy Ghost, adoring in three subsistences, or persons, the consubstantial Trinity, one Deity, or nature, and substance and virtue, and power, in which we have been baptized, in which we believe, and for which we made confessions ; separating the proprieties and uniting the Deity : for we adore the Unity in the Trinity, and the Trinity in the Unity, possessing a mysterious division and union. Unity indeed according to the nature of the substance or Deity ; and Trinity according to the proprieties or subsistences or persons. For it is divided (that I may so speak) without a division, and they are indivisibly added together. There is one Deity in the three, and the three are one in which is the Deity ; and to speak more accurately, the three are one Deity, God the Father, God the Son, God the Holy Ghost, whilst each person is understood inseparable by a discerning mind. And the three are one God, when understood by reason of the same power, and the same nature which we ought to confess one God, and to preach three subsistences or three persons, and each with its peculiar propriety."

CON. CONSTANTINOP. V, A. D. 553.

Confessione seu Collatione, VIII, Cap. 1. "If any man will not confess that the one nature or essence of the Father and of the Son and of the Holy Ghost, the one virtue and power, the consubstantial Trinity, the one Deity in three subsistences or persons, is to be adored, let such a person be anathema. For God the Father is one from whom are all things, and the Lord Jesus is one by whom were all things made, and the Holy Ghost is one, in whom were all things."

GABRIEL PATRIARCHA ALEXAN. A. D. 1595.

In Confessione fidei. "I believe in heart, and confess by mouth, that there is one true God ; one in essence, threefold in person, the unbegotten Father, the Son begotten of the Father alone, the Holy Ghost eternally procedes from the Father and the Son. The Father is not the Son or the Holy Ghost ; the Son is not the Father or the Holy Ghost ; the Holy Ghost is not the Father or the Son ; but the Father only is the Father, the Son only is the Son, and the Holy Ghost only is the Holy Ghost. Neither of them precedes the other in eternity, exceeds in greatness, or surpasses in power, but they had been always without a beginning and without an end. The Father is unbegotten, the Son begotten, the Holy Ghost proceeding. They are co-substantial, co-equal, co-eternal, co-omnipotent. The three persons are one God, not three Gods, one essence, one substance, one immensity, one beginning, one creator of all things, visible and invisible."

HILARIUS, A. D. 350.

In Synodis adverus Arianos. "We believe in one God the Father Almighty, creator, maker, and provider of all things in existence, from whom are all things ; and in one Lord Jesus Christ, the only begotten Son, God, who was given unto the believers for their comfort, sanctification and perfection.—Doubtless the properties of the Father, truly of a Father, are manifested, and the properties of the Son, truly of a Son, are certain, and the properties of the Holy Ghost, truly of a Holy Ghost, are made known by these names, not simply and gratuitously introduced, but accurately signifying the proper substance and order and glory of each of the persons named, that they are three beings by substance, and one by union."

AMBROSIUS, A. D. 370.

Lib. 2, de Fide, Cap. 4. "We have learned that the power of the Trinity is one, which he taught us during the passion, and again after the passion: for the Son suffers through the mysteries of the body, the Holy Ghost is infused into the Apostles, and the Father is denoted by the loud voice. We have learned that the image of the Father and the Son is one, the likeness is one, the holiness one. We have learned that the operation is one, the glory one, and the divinity one. Therefore, there is only one God, as it is written: *Matt. IV. The Lord thy God shalt thou adore, and him alone thou shalt serve.* There is one God, not that the Father is also the Son, as the impious Sabellius asserts, but that the divinity of the Father and of the Son and of the Holy Ghost is one, and where the divinity is one, there also is one will and one power."

HIERONYMUS, A. D. 390.

Ad Cap. 4, ad Ephes. "The Lord is one, and God is one; because the expression of the Father, and of the Son is one divinity. The Faith is also called one, because we believe alike in the Father and the Son and the Holy Ghost, and in one baptism: for we are baptized after the same manner in the Father, and in the Son, and in the Holy Ghost, we are thrice immersed to denote the mystery of the Trinity; and are baptized in the name of the Father, and of the Son, and of the Holy Ghost; but in one name which is understood God.

Epist. 57, ad Damasum. "We ask what they mean by three hypostases. They answer: three subsisting persons. We reply that we believe the same thing. The sense is not enough for them: they insist on the very name, as if there be some hidden poison in the syllable. We exclaim: if any person confess not three hypostases, that is, three subsisting persons, let him be anathema. But because we have not uttered their favorite names, we are called heretics. But if any man under-

standing by hypostasis nature, predicates not one hypostasis in the three persons, he is an alien from Christ ; and for this confession we are branded with the burning iron of communicating with you. I pray, decide, if you please ; I shall not be afraid to express three hypostases if you decree it. Let a new creed be made subsequent to the Council of Nice : let us, orthodox, confess in the same words with the Arians. The whole school of secular literature knows nothing else by hypostasis but nature or substance. And who will, I ask, predicate with a sacrilegious mouth three substances ? There is one and only nature of God which truly is : for that which subsists he has not from elsewhere, but it is his own."

CON. TOLETANUM I, A. D. 400.

In Confessione fidei. "We believe in one true God, the Father Almighty, and the Son and the Holy Ghost, the maker of the visible and invisible things, by whom were all things in heaven and earth made ; that he is one God and one Trinity of divine substance. That the Father is not the Son, but that he hath a Son who is not the Father. That the Son is not the Father, but the Son of God from the Father's nature. That the Holy Ghost is also the Paraclete, who is neither the Father himself nor the Son ; but proceeding from the Father and the Son. Wherefore, the Father is unbegotten, the Son begotten, the Holy Ghost not begotten, but proceeding from the Father and the Son."

RUFFINUS, A. D. 400.

Apologia de fide sua ad Anastasium. "If there be any person who would try, or hear, or learn our faith, let him know that we believe thus of the Trinity, that it is of one nature, of one Deity, of one and the same power and substance, and that there is no difference at all between the Father and the Son and the Holy Ghost, unless that he is the Father, this the Son, and that

the Holy Ghost ; Trinity in subsisting persons, Unity in nature and substance."

AUGUSTINUS, A. D. 400.

De Trinitate, lib. 1, Cap. 4. "All the Catholic commentators of the old and new Testaments, who wrote before me on the Trinity of God, go to teach according to the Scriptures, this one thing: that the Father and the Son, and the Holy Ghost indicate divine unity with inseparable equality of one and the same substance. And therefore, that they are not three Gods, but one God ; although the Father begot the Son, and the Son be not therefore the person that the Father is ; and the Son be begotten of the Father, and the Father be not therefore the person that the Son is ; and although the Holy Ghost be not the Father nor the Son, but only the Spirit of the Father and of the Son, co-equal himself also with the Father and the Son, and appertaining to the unity of the Trinity."

Lib. 3, Cap. 10, Contra Arianum. "In the Trinity which is God, both the Father is God, and the Son is God, and the Holy Ghost is God, and these three together are one God ; neither is the one person the third part of this Trinity, nor are the two persons a greater part than the one person there ; nor are all the persons anything greater than the one person ; because this is a spiritual, not a corporal greatness. *Let him who is able to take the word, take it ;* but let him who is not able, believe, pray that he may understand what he believes."

VINCENT LIRINS, A. D. 430.

Common, Cap. 22. "Blessed be the holy Catholic Church which adores one God in the plenitude of the Trinity, and also the equality of the Trinity in one divinity, so that the singularity of the substance confounds not the propriety of the persons, nor the distinction of the Trinity separates the unity of the Deity."

LEO PAPA I, A. D. 450.

Sermone 1, de Pentecoste, Cap. 3. "In the divine Trinity is nothing dissimilar, nothing unequal ; and all things that can be thought of that substance are distinct, neither in power, nor glory, nor in eternity ; whereas in the properties of the persons the Father is one, the Son is another, the Holy Ghost another ; however the Deity is not another, nor the nature different.— Undoubtedly since the Son is the only begotten of the Father, and the Holy Ghost is the Spirit of the Father and of the Son, not as any creature which is of the Father and of the Son, but as living with both, potent and eternal.

* *Sermone 2, Cap. 3.* "We profitably believe that the whole Trinity together is one power, one majesty, one substance, undivided by work, inseparable by love, not differing in power, filling together all things, containing together all things.— For what the Father is, the same thing is the Son also, the same thing is the Holy Ghost likewise ; and the true Deity can be in neither greater nor smaller ; which is thus to be confessed in the three persons, that the Trinity admits not a solitude, and the equality retains unity."

FULGENTIUS, A. D. 500.

Ad Monimum, lib. 2, Cap. 7. "The whole Trinity remains immense and infinite in the unity of the Deity, and is everywhere so as to be however nowhere absent and everywhere whole, so that it cannot be partially divided through the parts of the whole world, and that it cannot be enclosed within the immensity of the whole world.

Cap. 11. The natural unity and equality and charity of the Trinity, which is the one, sole, and true God, sanctifies by unanimity the persons whom it adopts. For in that one substance of the Trinity is unity of origin, equality in offspring and communion in the charity of unity and equality ; there is no division of that unity, no diversity of that equality, no fatigue of

that charity. There is no opposition, because the equality is clear and cemented, and the unity is equal and heavenly ; and one and similar charity naturally and unchangeably abides.

And Trasmundum, *Lib. 2, Cap. 1*. What experience in human science, what acuteness of the human mind, what sagacity of the heart can reach the mystery of that essence, that is, of the Trinity, which is the one, true and only God ? Which neither began nor ceases to be, in whose substance there is nothing that had not been, nothing cannot be that had been, of which nothing can be included in a place, as being all immense without a beginning, because the whole is eternal. Which presents itself, especially, to our judgment as everlasting, uncreated and immutable by being competent to create out of nothing, that is, without any previous materials, the things that exist.

Cap. 2. "The whole Trinity is one, which when it manifests itself, comes ineffably, and when it hides itself from the unworship, totally recedes ineffably. The Father, and the Son, and the Holy Ghost, come and go in their own and incomprehensible manner ; however neither the Father, nor the Son, nor the Holy Ghost is locally moved. They know how to come and go, so that they come not locally to a place, nor retire locally from a place. This coming of the Father and of the Son, and of the Holy Ghost displays not mobility, but the charity of the approaching God. For the Deity of the Trinity is one, which fills all things, contains all things. It is said to come to that man to whom it deigns to manifest itself, and it recedes from that man from whom it hides the light of its love. As to its substance and power, the Trinity is everywhere ; the one whole God fills everything by his power, not by bulk, whole in each, whole at once in all creatures.

De Fide ad Donatum. "You also say that you have been questioned by some Arians whether the Father is greater than the Son ? But that you through unacquaintance with the holy Scriptures, know not what answer to make. Although you

were not able to reply, yet the true faith remains deep in your heart, which is doubtless acceptable to God. All the members of the Body have not received from the Spirit the interpretation of speeches, and are not able to defend what they believe ; however if they keep themselves out of the error, and abide in the communion of the Body of Christ, which is the Church, they partake of the spiritual graces. Notwithstanding, we shall keep in view the wholesome advice of Peter ; to be always prepared to assign reason for the faith and hope that is in us.

Whereas, you request of me to furnish you with reasons and arguments from the sacred oracles, for defending the faith and defeating these heretics, I admonish you to hold this chiefly : that the blessed Trinity, that is, the Father, and the Son, and the Holy Ghost, are naturally one God, supreme, true, and good, of one nature, one essence, one omnipotence, one goodness, one eternity, and of one immensity. And thus, when you hear one God, the Father, and the Son, and the Holy Ghost, understand the one nature of that supreme Trinity. And when you hear the Trinity, the Father and the Son and the Holy Ghost, know the three persons of that one supreme Trinity :—For the Father, and the Son, and the Holy Ghost, are three persons, and from this reason is the Trinity called ; but the substance of the Father and of the Son, and of the Holy Ghost is one ; and hence the Trinity is truly called by the faithful, one God.

The Truth itself declares that there are three persons, the Father, and the Son, and the Holy Ghost. *John VIII. I am not alone, but I and the Father that sent me.* Of the Holy Ghost he also saith : *John XIV. I will ask the Father and he will give you another Paraclete, the Spirit of Truth.* And he commanded that the nations be baptized : *in the name of the Father, and of the Son, and of the Holy Ghost.* From these and several other such testimonies that might be quoted, it is evident that the Father, and the Son, and the Holy Ghost, are

three persons, but not three natures. The natural unity permits not that the Father, and the Son, and the Holy Ghost be called three Gods.

De Fide ad Petrum Diaconum, Cap. 1. "In whatever place you will happen to be, remember that according to the rule promulgated by the order of our Saviour, you were baptized in the name of the Father, and of the Son, and of the Holy Ghost. Keep firmly and chiefly at heart that God the Father, God the Son, God the Holy Ghost, (that is, the holy and ineffable Trinity, is naturally one God, of whom it is written: *Deut. VI. Hear, O Israel, the Lord thy God is one God. And the Lord thy God thou shalt adore, and him alone shalt thou serve. And Matt. IV. The Lord thy God shalt thou adore.* However, because we have said that that one God, who alone is naturally the true God, is not the Father alone, nor the Son alone, nor the Holy Ghost alone, but the Father and the Son and the Holy Ghost together, we must beware lest, as we have truly said, that the Father and the Son and the Holy Ghost are one God, in regard to the natural unity, so we would presume to assert or believe, what is extremely sinful, him who is the Father to be the same as the Son or the Holy Ghost, or him who is the Son, to be the Father or the Holy Ghost, or him who is properly called in the confession of the Trinity the Holy Ghost, to be personally either the Father or the Son. For the faith, which the holy Patriarchs and the Prophets had received by inspiration previous to the incarnation of the Son of God, which the blessed Apostles have heard from the Lord himself made man, and which they have by the guidance of the Holy Spirit, not only preached by word, but also left in their writings for the edification of posterity, teaches that the one God is Trinity, that is, the Father and the Son and the Holy Ghost. But there would not be true Trinity, if the Father, and the Son, and the Holy Ghost be called one and the same person. For if as the substance of the Father and of the Son and of the Holy Ghost is

one, so the person be one, there would be nothing at all, in which the Trinity would be truly predicated."

ISODORUS HISPALENSIS, A. D. 620.

Lib. 7. Etymologiarum, Cap. 4. "The mind contains in its will, memory and understanding, some image of the Trinity.— For whilst these powers are three, they are also one ; because they abide individually in themselves, and all in all. Therefore the Father and the Son and the Holy Ghost are Trinity and Unity : the same being one, and the same being three : in nature one, in persons three : one by reason of the communion of majesty, three by reason of the propriety of persons. For the Father is one person, the Son another, and the Holy Ghost another ; another person, not another thing, because it is equally simple and equally an incommutable and co-eternal good. The Father alone is not come from another, and therefore he alone is called unbegotten ; the Son alone is born of the Father, and is therefore called begotten ; the Holy Ghost alone proceedeth from the Father and the Son, and is therefore called the sole Spirit of both. In this Trinity some names are called appellative ; others proper. The essential names are the proper ones, such as God, Lord, omnipotent, immutable, immortal ; and they are proper names because they indicate the very substance whereby they are one. But the appellative names, are Father, Son, and Holy Ghost, unbegotten, begotten, and proceeding. They are also relative, because they mutually refer to one another. For when God is expressed there is essence, because he is uttered in regard to himself ; and when he is called Father, the Son and the Holy Ghost are relatively understood, because they are mutually referred to one another ; for the Father is expressed not in regard to himself alone, but in relation to the Son ; so is the Son also relatively uttered, because he has the Father ; and so the Holy Ghost, because he is the Spirit of the Father and of the Son. By these appellations one thing is sig-

nified, that they have a mutual reference, and that they are not that substance, whereby they are one. Further, the Trinity is expressed by the relative names of the persons, but the Deity is not trebled, but is in the singularity ; for if it were trebled, we would introduce a plurality of Gods."

CONCILIUM TOLETANUM IV. A. D. 643.

Cap. 1. "According to the holy Scriptures and the doctrine which we have received from the holy Fathers, we confess the Father, and the Son, and the Holy Ghost to be of one Deity and of one substance, believing the Trinity in the diversity of persons, proclaiming the unity in the divinity : we neither confound the persons nor divide the substance ; we say that the Father was made or begotten by none : we assert that the Son is of the Father, not made, but begotten ; and we profess that the Holy Ghost is neither created, nor begotten, but proceeding from the Father and the Son."

CONCILIUM TOLETANUM VI, A. D. 648.

Cap. 1. "We believe and profess the most holy and most omnipotent Trinity, the Father, and the Son, and the Holy Ghost, one only God, of one essence, virtue, power, majesty, and of one nature, inseparably distinguished in the persons, essentially undistinguished in the substance of the Deity, the creator of all creatures ; the unbegotten, uncreated Father, the fountain and origin of the whole divinity ; the Son incorporally of the Father begotten, not created, before all creation, without a beginning. For neither the Father existed any time without the Son, nor the Son without the Father, but still God the Son is of God the Father, not God the Father of God the Son ; the Father of the Son, not God of God ; but the Son is of the Father and God of God, equal to the Father in all respects, true God of true God ; and the Holy Ghost, neither begotten nor created, but proceeding from the Father and the Son, is the

Spirit of both ; for which reason they are consubstantially one, and it proceeds as one from both. But in this Trinity the unity of the substance is such that it lacks plurality and retains equality. It is not less in either than in all, nor greater in all than in the one person.

HILDEPHONSUS TOLETANUS, A. D. 660.

Sermone 5, de Assumptione Mariæ. "Let the true and genuine sayings of the Prophets and the pure testimonies of the Apostles and Evangelists, teach and admonish us to believe with the heart, and confess with the mouth, the three named and distinct persons of the Father, and of the Son, and of the holy Spirit, to be of one divinity, eternity, universality, and glory. And that in the three persons be believed and confessed and adored the supreme, simple, eternal, and incomprehensible Trinity, let the sincerity of the holy Scriptures invite us, and let the authority of the holy Fathers in whose judgment and writings Christian truth and piety never stumbles, teach us."

CONCILIIUM TOLETANUM XI, A. D. 674.

In Confessione fidei. "We believe and confess the blessed and ineffable Trinity, the Father, and the Son, and the Holy Ghost, to be naturally one God of one substance, one nature, one majesty, and of one power. This is the reported narration of the blessed Trinity, which ought to be believed and declared not a threefold, but Trinity. It could not be properly said that the Trinity is in one God, but that the Trinity is one God. But in the relative names of the persons, the Father is referred to the Son, the Son to the Father, the Holy Ghost to both : which three persons, although called relative, are believed to be of one nature and substance ; nor do we, as we say three persons, so predicate three substances, but one substance, and three persons. As to the Father he is not referred to himself, but to the Son ; and as to the Son he is not referred to himself, but to

the Father ; in like manner the Holy Ghost is not referred to himself relatively, but to the Father and the Son, whereas he is predicated the Spirit of the Father and of the Son. Likewise when we say God, he is not so called in reference to another, as the Father relates to the Son or the Son to the Father, or the Holy Spirit, to the Father and the Son ; but is particularly called God in relation to himself. For if asked about the individual persons, we necessarily confess God. Therefore the Father is singularly called God, the Son God, the Holy Ghost God : however there are not three Gods, but one God. Likewise both the Father is omnipotent, and the Son omnipotent, and the Holy Ghost omnipotent ; however there are not three omnipotents, but one omnipotent."

ALCUINUS, A. D. 750.

Lib. 1, De Trinitate, Cap. 3. "Let us firmly hold the Father and the Son, and the Holy Ghost to be naturally one God, not however the Father to be him who is the Son, nor the Son to be him, who is the Father, nor the Holy Ghost him who is the Father, or the Son : the essence of the Father and of the Son, and of the Holy Ghost is one ; in which the Father is not one thing, the Son one thing, the holy Spirit another thing ; although the Father be personally another, the Son another, the Holy Ghost another. Which principle is chiefly insinuated in the very beginning of the holy Scriptures, where God saith : *Let us make man to our image and likeness.* By saying in the singular number, *image*, he shows the oneness of the nature, to the image of which man would be made ; and by saying in the plural number, *our*, he shows God, to whose image man was to be made, not to be one person."

CAROLUS MAGNUS, A. D. 780.

Ad Eliphandum Toletanum Episcopum. "We believe the blessed Trinity, the Father, and the Son, and the holy Spirit to

be of one substance, one power, and one essence, three persons, and each person in the Trinity to be perfect God, and the three persons to be one omnipotent God. In which Trinity, no person is either posterior in time, or inferior in degree, or minor in power ; but in every respect the Holy Ghost is equal to the Father and to the Son, by the divinity, will, operation and glory.

Libro 1, Legum, C. 82. "First of all it must be generally preached to all the people, that they believe the Father and the Son, and the holy Spirit to be one Lord, omnipotent, eternal, invisible, who has created the heavens and earth, the sea and all things that are in them : and the Deity, the substance and majesty in the three persons, of the Father, and of the Son, and and of the Holy Ghost, to be one."

CONCILIUM ARELATENSE IV, A. D. 830.

In Confessione fidei. "We confess the Father and the Son and the Holy Ghost to be of one deity and substance, believing the Trinity in the diversity of persons, and preaching the unity in the divinity. We confound not the persons, nor separate the substance. We say that the Father was not made, or generated by any other ; we declare that the Son was not made by the Father, but begotten ; and we profess that the holy Spirit was not made, nor begotten, but proceeding from the Father and the Son."

LEO NONUS, A. D. 1050.

Epistola ad Petrum Antiochenum Episcopum. "I firmly believe the blessed Trinity, the Father, and the Son, and the Holy Ghost to be one omnipotent God, and the whole deity in the Trinity to be co-essential, co-eternal, and co-omnipotent, and of one will, power and majesty, the creator of all creatures ; for whom all things, by whom all things, in whom all things, that are in heaven and on earth, visible and invisible. I also believe the different persons in the blessed Trinity to be full and perfect God."

CHAPTER VI.

THE SON IS TRUE GOD OF TRUE GOD, CONSUBSTANTIAL
WITH THE FATHER, TO BE ADORED, INVOKED,
AND GLORIFIED WITH THE FATHER.

Psaln II, 7. The Lord hath said to me; Thou art my Son, this day I have begotten thee.

Psal. CIX, 1. The Lord said to my Lord: Sit thou at my right hand, until I make thy enemies thy footstool. 3. With thee is the principality in the day of thy strength, in the brightness of the saints: from the womb before the day-star, I begot thee.

Isaia VII, 14. Behold a Virgin shall conceive and bear a son, and his name shall be called Emmanuel.

Isaia IX, 6. A child is born to us, and a Son is given to us, and the government is upon his shoulder, and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace.

Isaia XXXV, 4. God himself will come, and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped; then shall the lame leap as a hart, and the tongue of the dumb shall be free.

Isaia XLV, 14. Thus saith the Lord: The labour of Egypt, and the merchandise of Ethiopia and of Sabaim, men of stature

shall come over to thee, and shall be thine : they shall walk after thee, they shall go bound with manacles, and they shall worship thee, and shall make supplication to thee : only in thee is God, and there is no God besides thee. Verily, thou art a hidden God, the God of Israel, the Saviour.

Jeremiæ XXIII, 5. Behold the days come, saith the Lord, and I will raise up to David a just branch. 6. This is the name that they shall call him : the Lord our just one.

Baruch III, 36. This is our God, and there shall no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved ; afterwards he was seen upon earth ; and conversed with men.

Matt. III, 16. Jesus being baptized, forthwith came out of the water : and lo, the heavens were opened to him : and he saw the Spirit of God descending as a dove, and coming upon him. And behold a voice from heaven, saying : This is my beloved Son, in whom I am well pleased.

Matt. XVI, 16. Peter said : Thou art Christ, the Son of the living God.

John I, 1. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was made nothing that was made.

John III, 16. God so loved the world, as to give his only begotten Son ; that whosoever believeth in him, may not perish, but may have life everlasting.

John V, 18. The Jews sought to kill Christ : because he did not only break the Sabbath, but also said that God was his Father, making himself equal to God.

John VIII, 58. Before Abraham was made, I am.

John X, 30. I and the Father are one.

John XIV, 1. You believe in God, believe also in me.

John XVI, 15. All things whatsoever the Father hath, are mine.

John XX, 28. Thomas said to Christ : My Lord, and my God.

Acts XX, 28. The Holy Ghost hath placed you bishops, to rule the Church of God, which he hath purchased with his own blood.

Rom. IX, 5. Of whom is Christ according to the flesh, who is over all things, God, blessed forever.

Gal. I, 12. I received not the gospel from man, nor did I learn it ; but by the revelation of Jesus Christ.

Phil. II, 6. Christ being in the form of God, thought it not robbery, to be equal with God.

Coloss. I, 16. In him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers : all things were created by him and in him : and he is before all, and by him all things subsist.

Heb. I, 3. Who being the splendor of his glory, and the figure of his substance. 5. To which of the angels he said at any time : Thou art my Son, to-day have I begotten thee ?

1 *John III*, 16. In this we have known the charity of God, because he hath laid down his life for us.

1 *John V*, 7. There are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. 20. And that we may be in his true Son. This is the true God, and life eternal.

Apoc. IV, 8. Holy, holy, holy, Lord God Almighty, who was, who is, and who is to come. 11. Thou art worthy, O Lord our God, to receive honor, and glory, and power.

Apoc. XVII, 14. The Lamb shall overcome them, because he is the Lord of lords and King of kings.

Apostoli in Symbolo. I believe in God the Father almighty, and in Jesus Christ his only Son, our Lord.

Jacobus frater Domini in Liturgia. "O Word of God, incomprehensible and consubstantial with the Father and the Holy Ghost, eternal and inseparable, receive an incorrupt hymn among the saints and during thy unbloody sacrifices."

CLEMENS ROMANUS, A. D. 80.

Lib. 2, Rocognit. "We say the only begotten Son of God, not come from another beginning, but ineffably born of him.

Con Apostol. lib. 5, Cap. 8. "The clean and unbloody sacrifice which thou hast instituted through Christ, the mystery of the new Testament for an odor of sweetness, through thy blessed Son, Jesus Christ, God, and our Saviour."

IGNATIUS, A. D. 100.

Ad Philippenses. "How is he not God, who raised up the dead, who restored perfect walk to the lame, cured the lepers, restored sight to the blind ?

Ad Ephesios. Our Lord and God, Jesus Christ, the Son of the Living God, first practised and then taught.

Ad Antiochenos "Every person who announces the one and only God that he may discard the Divinity of Christ, he is a devil and an enemy of all justice.

Ad Philadelphienses. "If any man say that there is indeed one God, and confess not Jesus Christ, and think that he is a mere man, but not the only begotten God, the Wisdom and the Word of God, such a man is the serpent, preaching delusion and falsehood to the ruin of mankind, and such a man is insane, call him Ebion."

Remember that St. Ignatius, bishop and martyr, was the disciple and successor of St. Peter in the See of Antioch in the year one hundred, (*Lives of the Saints, by Alban Butler, Feb. 1,*) and since he drew the sacred science and mission from the rock upon which Christ Jesus built the Church, whose faith is secured from the risk of failure, by the prayer of his divine Master, he could not be mistaken in regard to the incarnation of the Son of God : and as he positively declares that the man who confesses not Christ Jesus, and thinks that he is a mere man, but not the only begotten God, the Wisdom, and the Word of God, such a man is the serpent, disseminating delusion and

falsehood to the ruin of the human race, and he is a maniac, to be called Ebion. It behoves the Unitarians, even now to open their eyes, and suck no longer the delusion and poison from the old serpent, though he transform himself into an angel of light, though he come under the garb of the sheep, with sweet tongue and flowery eloquence, holding the bible in his hand. And who was Ebion, that is identified by Ignatius with the devil? An ancient heretic who denied that Christ Jesus was God, and asserted that he was but a mere man, just as the Unitarians do.

JUSTINUS MARTYR, A. D. 160.

In expositione fidei. "Whereas the Father begot from his own substance the Son, and produced from the same substance the Spirit, who justly partake of one and the same essence.—We understand that the Son is propagated by the Father as light shines from light. For by this likeness is represented both the eternity and identity of the essence, and the nativity free from pain.

Dialogo cum Tryphone. "Had you understood the sayings of the prophets, you would not deny him to be God, the Son of the singular, and unbegotten, and ineffable God. I have already explained that that power which the prophet calls God is not to be so named as merely the light of the sun, but that it is to be counted also something else; saying that that power begotten of the Father, not by slicing, as if cut from the essence of the Father, as all other things divided and cut off are not the same thing that they had been previous to the separation."

EUSEBIUS CÆSARIENSIS, A. D. 320.

De demonstratione Evangelica, lib. 4, Cap. 3. "Whereas the Father is one, there must be also one Son, not many, and one perfect only-begotten God of God, but not many. For among the many there would be a diversity and a difference, and the seed of decay. Wherefore, the one God is the Father

of one perfect and only Son, not of several Gods, nor Sons : and whereas the essence of the light is also one, the light coming therefrom must, of course, be one also. For what other offspring of the light can we imagine, than that one ray which emanates from it, and which fills and illustrates all things ? Whatever thing will be cut off from this, shall be darkness, not light. Therefore, as he is the light of the supreme Father of all, which can be expressed by no words, that there is not any proper and exact copy, besides that alone which is religiously applied to the Son also. For he is the splendor of the eternal light and the mirror of the spotless divine essence, and the image of his goodness, of whom it is written : who being the brightness of his glory and the figure of his substance. These words certainly teach that the begotten Son is not a person who had not been at certain times and who afterwards was born, but who had been before all ages, and who previously lived at all times together with the Father."

ALEXANDER ALEXANDRINUS EPISCOPUS, A. D. 325.

Epistola ad Alexandrum Const. "If all things had been made by him, how could it be that he who had bestowed essence upon all created things would not at the same time have existed ? It is out of reason that the Creator be of the same nature with the thing created. We believe in one Lord Jesus Christ, the only begotten Son of God, begotten indeed not of him who is not, but of him, who is the Father, not certainly in a corporeal manner, by incision or the fluctuations of divisions, as Sabellius and Valentinian imagine, but in some mode which could not be explained by words."

SYNODUS NICÆNUS, A. D. 325.

In Symbolo. "I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible.—And in our Lord Jesus Christ, the only begotten Son of God,

and born of the Father before all ages, God of God, Light of Light, true God of true God, begotten not made, consubstantial with the Father by whom all things were made. But the Catholic and Apostolic Church anathematizes those who say : there was a time when the Son was not, and as being made out of many subsistences or out of another substance, he is changeable."

CONCILIUM SARDICENSE, A. D. 350.

Apud Theodoretum, lib. 2, Cap. 8. Hist Eccl. "We confess the divinity of the Father and of the Son to be one. However, there is none that denies the Father is greater than the Son, not because he has another essence, or because he differs from him, but because the name of the Father is greater than that of the Son. And therefore corrupt and accursed is the interpretation of the Arians, who maintain that the Saviour had said : *I and the Father are one*, from this reason, that there is an understanding and harmony between them. We believe and affirm and understand, that the expression of the Saviour—*I and the Father are one*, is to be understood of the éternity of essence, which is one and the same in the Father and in the Son. In like manner we perpetually believe this, that he reigns with the Father without beginning and without an end, and that his kingdom knows no time when it will cease, nor any decay which may bring about its dissolution ; for what is at all times, never began to be, and never can end."

CYRILLUS HIEROSOLYMITANUS, A. D. 360.

Catechesi 4, de Christo. "I believe in the Son of God, our one and only Lord Jesus Christ, God begotten of God, light generated of light, life begotten of life, consubstantial with the Father who begets all things ; who began not to be in time, but was eternal before all ages, incomprehensibly begotten of the Father, the consubstantial wisdom, power, and justice of

God, who sitteth at the right hand of the Father before all ages.

Catechesi 2. “*Whosoever sees the Son, sees also the Father.* For the Son is in every respect similar to the Father : life begotten of life ; light of light ; power of power ; and God of God. And the splendors of the Deity are not different in the Son.— And he who is deemed worthy to behold the Deity shall come also into the enjoyment of the Father.”

BASILIIUS MAGNUS, A. D. 370.

Homilia de Fide. “The Father is the beginning of all things, the cause of all existing things, the root of all living things ; from whom has risen the fountain of life ; the wisdom, power, the very image of the invisible God, the Son begotten of the Father, the living Word, the existing God and existing unto God ; not made, being before all ages, not afterwards created ; the Son, not a servant ; the Creator not a creature ; being everything that the Father is, I say, the Son and the Father. Therefore, the Son abiding in essence is everything that the Father is, according to the words of the Lord himself : *All things that the Father hath are mine.* For in reality all things that exist in the prototype, or exemplar, appertain to the image. We have seen, saith the Evangelist, his glory as if the glory of the only begotten of the Father ; that is, not of gift, or of grace, were these admirable properties given unto him, but from the natural community of the paternal dignity has the Son obtained the dignity : for to receive denotes some participation with the creation ; and to enjoy from nature is peculiar to the begotten. Therefore, as the Son naturally owns the things that are the Father’s, and as the only begotten implies within himself all things, dividing nothing with one another, consequently from the name Son, we believe that he is the natural companion, not commanded to be born, but from power resplendent ; without distance, without time connected with the Father, in goodness and in power, equal, associate of the same glory ; for what else but the sign and image, displays in himself the whole Father ?”

Heresi 62. "The Son always existing perfect, always substantially born in reality of the Father, without a beginning, without a time, and ineffably ; existing not as a cofrere with the Father, having not obtained that being by accident, nor as a person that would at any time intermit it ; but always existing the genuine Son with the Father ; begotten without time of the Father, existing equal, God of God, light of light, true God of true God, begotten, not created."

GREGORIUS NYSSENUS, A. D. 380,

Ad Simplicium, de fide. "When they say : if he had always been, he is not begotten : and if he had been born, he was not previously : let them know that the properties of the carnal birth should not be applied to the divine nature. For truly bodies are generated which had not previously been : and God brings into existence things that are not, and he himself exists not from a thing that is not. Therefore, Paul calls him the splendor of glory, to teach us, that as the light is from the candle, and from the nature of the candle issuing the light, it co-exists also with the candle, (for as soon as the candle emits the light, the light likewise co-exists with it). Thus the Apostle also would have us understand, that the Son is from the Father, and that the Father is never without the Son, For it is impossible that glory would be without splendor : as it is impossible that a burning candle would be without light."

CYRILLUS ALEXANDRINUS, A. D. 430.

Lib. 1, in Joannem, Cap. 2. "Certainly the Son is consubstantial with the Father, and the Father with the Son : so that in them is such a perfect identity that the Son may be seen in the Father, and the Father in the Son. For the Saviour saith, *Whosoever seeth me, seeth my Father.* And again : *I am in the Father, and the Father in me.* Notwithstanding it will

not be denied that the Son subsists in his proper hypostasis, or that the Father self-subsists ; nor that the perfect identity will confound the persons, that is, the hypostases, nor since the Father and the Son, who is with him, are one in substance, will they be for that reason one in number also : for the same nature is indeed in both, and each truly and perfectly subsists."

JUSTINIANUS IMP., A. D. 540.

Epistola ad Joannem Papam. "All the priests of the Catholic and Apostolic Church confess and glorify with one mind, preaching that our Lord Jesus Christ, the only begotten Son and Word of God, before ages and without time born of the Father, is one of the blessed consubstantial Trinity, and to be adored and glorified with the Father and the holy Spirit. For we know not the word of God as one, and Christ another, but that he is one and the same, consubstantial with the Father, according to the divinity."

SEXTA SYNODUS CONSTANTINOP, A. D. 680.

Act. 1. "Our Lord Jesus Christ hath the divine and omnipotent nature, common with the Father and the Holy Ghost.

Act. 17. "We profess that Christ is consubstantial with the Father according to the Deity, and born before all ages,"

LACTANTIUS, A. D. 320.

Lib. 4, Institut, Cap. 8. "He that hears the Son of God named, should not hold the impious notion that God had begotten from wedlock or the connection of any female ; which the corporal and mortal animal alone doth. But as God is sole, with whom could he connect ? And as he is omnipotent and able to do whatever he pleases, he needs no companion for procreation. How, then, hath he generated ? 'The works of God could neither be conceived nor uttered by mortal man, but the Scriptures reveal that the Son is the Word of God, and that the angels are ministering spirits.'"

Ad Psal. 122. "We have one God ; not denying, however, the union of God our Lord Jesus Christ with him who is God : but following the Law and the Prophets, the Evangelists and the Apostles, we confess with faith and truth, the unity of the divinity, according to the propriety and nature, in the unbegotten God and the only begotten God. For the Prophets never express in the plural number Gods or Lords, but each in his own order. *Gen. XIX.*, he saith : *And the Lord rained from the Lord brimstone and fire.* And the Prophet saith : *God thy God hath anointed thee.* And again : *The Lord said to my Lord.* And in the gospel : *And the Word was with God, and the Word was God.* The Apostle, *2 Cor. VIII.* *God is one, from whom all things ; and the one Lord Jesus, by whom all things, and we for him.* And again : From whom is Christ who is over all things, the blessed. This is therefore said on account of the Lord : that we understand that in that the one God is innascible, he cannot be separated from the only begotten God, because he is God, for both is one God, not that the one is divided into two, or that the one is the other, that the naming alone, not the nature of generating, would effect the Father and the Son ; but he is one God for this reason, that they are not two innascibles, nor two only begotten, but one from one, and the two are one, not by a dissimilar or different substance of the divinity in both

Lib. 2, de Trinitate. "The mind is puzzled in treating of the Son, and the whole speech falters in its utterance. For the offspring of the unbegotten is one from one, the true from the true, the living from the living, the perfect from the perfect, power from the power, wisdom from the wisdom, glory from the glory, image of the invisible God, the form of the unbegotten Father. And what shall we deem the generation of the only begotten ? For the Father very often proclaims from heaven : *This is my beloved Son, in whom I am well pleased.*

It is not an abscission or division : for the impassible has begot, and the begotten is the image of the invisible God, and attests : *The Father is in me, and I am in the Father.* It is not an usurpation : for he is the true Son of God ; and he exclaims : *Whosoever seeth me, he seeth also the Father.* But he appears not to be like all other things. For the only begotten is from one and hath in himself life, as he who begot hath in himself life, for he saith : *As the Father hath life in himself, and so he gave to the Son to have life in himself.* But it is not a part of the Father that is in the Son : for the Son testifies :—*All things that are the Father's, are mine.* And the Apostle declares : *In him dwelleth all the plenitude of the divinity corporally.*

Lib. 8, de Trinitate. The corporeal divinity of God the Father is in Christ, not in part, but in whole ; nor is it a portion, but the fullness ; he remaining corporally so that they are one ; they are one, so that God differs not from God, that the perfect nativity subsists, that the fullness of the divinity corporally dwells in God born of God.”

HIERONYMUS, A. D. 390.

Lib. 6 Comment in Ezechielem, Cap. 8 “Christ saith : *What the Father hath given to me is greater than all ; and none can snatch from my Father's hand.* Hence it is manifest that the power of the Father and of the Son is one ; the greatness and the substance one : for if nobody can snatch from the Son's hand the things which the Father hath given, and some things are in the Father's hand which cannot be snatched from him ; it remains clearly proved that all things are common to the Father and the Son, and that the Father holds what are in the Son's hand, and the Son holds what are in the Father's hand.

Ad Cap. 1, ad Galatas ; Notum vobis facio. From this is shattered the thesis of Ebion and Photin, that Christ is God and not man only ; for if Paul received or learned the gospel, not

according to man, nor of man, but by the revelation of Jesus Christ, certainly Jesus Christ who revealed the gospel to St. Paul, is not a man. But if he is not a man, he is consequently God, not that we deny that he assumed man, but that we deny him to be man only.

Ad Cap. 4, ad Ephesios. If, as the Arians imagine, God the Father is sole God, by the same argument Christ Jesus will be sole Lord : the Father will not be lord, nor the Son God.— But may God forbid that the deity be not in the lordship, or the lordship in the deity. There is one God and one Lord, because the Lordship of the Father, and of the Son is one divinity. For which reason the faith is also called one, because we believe alike in the Father, and in the Son, and in the Holy Ghost.

AUGUSTINUS, A. D. 400.

In Evangelium Joannis Tractatu 36. “You know that the Father is Father, and the Son is Son. This you know well ; but do not say : The Father is greater, the Son is smaller ; do not say : the Father is gold, the Son is silver. The substance is one, the divinity is one, the co-eternity is one ; perfect equality, no dissimilarity. For if you believe Christ to be another, not him who is the Father, and if you think him to be different in some respects according to nature, you have escaped Charybdis ; but you are wrecked upon the rocks of Scylla. Navigate the middle course, shun the dangerous sides. The Father is the Father, the Son is the Son. You have fortunately escaped the absorbing gulf. Why then would you turn to the other side and say : The Father is one thing, the Son is another thing ? By saying : he is another person, you say what is true ; by saying : he is another thing, you say what is wrong ; for the Son is another, because he is not the person of the Father ; and the Father is another, because he is not the person of the Son. But he is not however another thing ; for the

Father and the Son is the very same. What is that very same ? It is one God. You have heard: *I am not alone, but I and the Father who sent me.* Hear how you are to believe the Father and the Son ; hear it from the Son himself : *I and the Father are one.* He said not : I am the Father, or I and the Father are one thing. But he saith : I and the Father are one. Hear both expressions—*one thing*, and *we are* ; and you will be saved from Charybdis and Scylla. By saying *one*, he delivers you from Arius, and by saying *we are*, he secures you from Sabellius. If *one*, then it is not different : if it be *we are*, then the Father and the Son : for he would not say *we are* of one person, and he would not say *one thing* of different persons.”

Sermone 64, de verbis Domini, Cap. 4. “The Son is from the Father, not the Father from the Son : but the Father is the Father of the Son, and the Son is the Son of the Father.— However, the Son is born of the Father, not the Father of the Son ; and the Son was always therefore born. Who could comprehend this *always born* ? Some man may imagine, when he hear *born*, that there was a time when the person that was born did not exist. What then do we say ? There had not been a time before the Son : *because all things were made by him* ; the times also were made by him. How could the times have been previous to the Son by whom they were made ? The Son was before all times with the Father. If the Son be always with the Father, the Son notwithstanding was always born. If he was always born, he that was always born, had been always with the Father.

De Symbolo ad Catechumenos, lib. 1, Cap. 3. “Do not imagine in this nativity a beginning of time, do not contemplate any space of eternity : when the Father was, and the Son was not. The Father is from eternity, the Son from eternity. Therefore, the Father is always without a beginning, the Son always without a beginning. And you may say, how is he born, if he has not a beginning ? Of the eternal Father the co-eternal Son. Never was that time when the Father was, and the Son

was not, and, notwithstanding, the Son is born of the Father. Where is found any sort of comparison ? We are among earthly things, we are amidst visible creatures. The earth may give me a similitude : it gives it not. The ocean may give me some comparison : it cannot give it : some animal may give me a likeness : it cannot. The animal, it is true, generates ; and there is what generates and what is generated : but the parent is prior, and the child is born after. Let us find a co-eval, and let us believe a co-eternal. If we could find a father co-eval with his son, and a son co-eval with his father : Let us believe God the Father to be co-eval with the Son, and God the Son to be co-eval with his Father. On the earth, we can find some person co-eval, we cannot find any person co-eternal : let us look upon the co-eval and let us believe the co-eternal. Some one may call our attention and say : When can be found a father co-eval with his son, or a son co-eval with his father ? Let us suppose the fire as a parent, and the light as a child ; behold we find two co-eval. As soon as the fire begins, it immediately gives light ; neither is the fire prior to the splendor, nor the splendor subsequent to the fire. And if we enquire which generates the other, the fire the splendor, or the splendor the fire, from your natural reason and innate prudence, you will all exclaim : the fire generates the light, not the light the fire. Behold the Father beginning, behold the Son is at once beginning, not prior, not subsequent. Since I have shown you the Father beginning and the Son at once beginning : believe the Father not beginning, and along with him the Son not beginning, the one eternal, the other co-eternal.

Lib. 2, Cap. 3. “If you give a beginning to the Son, give a beginning also to the Father. For the Father is called Father from the Son. And if the Father had been always, the Son had been always also : and if the Father is God, the Son also is God ; for none but God could proceed from God ; so that if the Father is God, the Son also is God : and if the Father is

eternal, the Son also is eternal ; whom he precedes not by age or dignity, him he lessens not from equality. Hear what the Apostle saith of God, the Son : *When he was in the form of God, he thought it not robbery to be equal with God.* He robbed not, because he had naturally the dignity. Therefore, the omnipotence of the Father is in the Son, the omnipotence of the Son is in the Father : because neither was the Father at any time without the Son, nor the Son at any time without the Father."

RUFFINUS, A. D. 400.

In expositione Symboli. "We must believe that God is the Father of his only Son, but this is a subject not to be discussed. For it is not divinely allowed to the servant to dispute about the divinity of the Lord. The Father has testified from heaven saying: *This is my beloved Son, in whom I am well pleased; hear ye him.* The Father saith that he is his Son, and commands that he be heard. The Son saith: *He that seeth me, seeth the Father.* And: *I and the Father are one.* And: *I went out from the Father and came into the world,* Who is the man that will come and dispute these sayings of the Father and of the Son, and divide the deity, separate the affection, and break up the substance, cut through the spirit, and deny that to be true which the truth saith? Wherefore, God the Father is true, the Father of the truth, not externally creating, but generating from his own nature, the Son : that is, because he is wise, wisdom ; because he is just, justice ; because he is eternal, an eternal Son ; because he is immortal, an immortal ; because he is invisible, an invisible ; because he is light, he begets splendor ; because he is a mind, he generates the Word. As light is from light, and truth from truth, so is the Almighty God born of the Almighty God."

Sermo 3, in Nativitate Domini, Cap. 1. "Not only to that mysterious birth of the co-eternal Son, before all ages, of the eternal Father, but also to his birth whereby the Word was made flesh, relates the prophecy. *Isaias LIII, 8.* *Who shall declare his generation?* Therefore God the Son of God is equal to the Father, and of the same nature with the Father, the Lord and Creator of the universe, present, whole everywhere, in the order of times which by his disposition roll on, he selected this day for his nativity of the blessed Virgin unto the salvation of the world; the integrity of the Virgin remaining inviolate.

Sermo 8, Cap. 1. "God the Son of God, the only begotten from the eternal and unbegotten Father, remaining eternal in the form of God, and having unchangeably and eternally the same existence that the Father hath, received the form of the servant without detriment of his majesty, that he might make us partakers of his divinity, and that he might not fail in our humanity."

EUGENIUS CARTHAGINENSIS, A. D. 480.

In confessione fidei ad Hunricum Regem. "We profess that the Father had eternally and ineffably begot of himself, that is, of his own nature, the Son, that the Son was born not extrinsically, not from nothing, not from any passive material, but of God. And that he who is born of God, is not anything else than God, and that he is therefore of the same nature and substance, because the reality of the nativity admits not a diversity of race; for if he were of a different substance from the Father, he would not be a true Son, as John saith: *That we be in his true Son.* Further, he is not degenerate, because he, the true God, is truly born of God. Hence, the Son is equal to the Father, not born in time, but co-eternal with the Father, as the splendor occasioned by the fire appears co-existent with the fire."

FULGENTIUS, A. D. 500.

Ad Trasimundum Regem, lib. 3, Cap. 3. “We believe therefore that the Son of God was before every beginning whatever, that is, without any beginning of his nativity, born of the Father’s substance, God of God, Lord of Lord, not of nothing, because of the Father, not nominally, because he hath a name from the natural reality, not from any nature, because there was nothing co-eternal with God from which the Son would originate, neither is the Son posterior to, or less than, the Father, but entirely equal to the Father both in the eternity of his immensity and the immensity of his eternity ; immutable, the creator of the mutable things ; untemporal, the maker of the temporal things, and of the times ; whom no place contains, without whom no place can be ; who is not called God merely because he was begotten, but is justly believed true God because he is substantially generated of the Father. In being said generated, it is not the name of the divinity in the Son, but the name of the nativity in God ; that he who is naturally born of the Father, is true God. He therefore existing eternal with the Father had the one nature with God the Father, but he has assumed of the Father a proper person, because the divine nativity admitted not a division of the natural unity, but it distinguished the person of the subsisting Son from the Father ; and the Word, Father, denotes another person, who is the begotten.

Ad Donatum de Fide orthodoxa, Cap. 5. “Jesus Christ is not the Son of God, the Father, in the sense that we are sons. He is the proper Son, we are the redeemed ; he is begotten, we are made ; he is the true Son, we are the adopted. He the true Son is also true God, not generated by adoption, but naturally begotten of the Father. In whom true God and true Son is consequently the true divinity, because he hath the natural nativity from the Father.

Sermone de duplici Christi Nativitate. “This is not the Word that vanishes when uttered, but that remains, when born,

not transitory but eternal, not made by the Father but begotten, not only begotten, but the only begotten. For God the Father begot of himself one Word, by whom he created all things out of nothing : *In the beginning was the Word, and the Word was with God, and the Word was God : this was in the beginning with God ; by him were all things made, and without him was made nothing.* And whereas by the Word, God the Father made all things, it is evident that he begot, not made the Word. Consequently, the Word is God of God, Creator from Creator. Therefore the Son is born of God the Father, another person, not another in nature : but always by the Father, with the Father, from the Father ; always in the Father."

CASSIODORUS, A. D. 540.

Ad Psal. 54. "God shall hear, and he who is before ages shall humble them. Who is before ages ? The Word is signified co-eternal with the Father, that he who created all things would not appear to come into existence at any time. For time then began, when the world took its beginning. Therefore let the insane rashness of the Arians cease to preach the Creator of the times with in a time, whilst the only begotten Son, co-eternal with the Father and consubstantial with the Holy Spirit, unchangeably perseveres.

Ad Psal. 55. "In the Father he promises that he will praise the Son, so that whatever is said of him, is understood also of this. For when we predicate the eternal and omnipotent Father, we confess, without a doubt, the eternal and omnipotent Son : for it is one praise in both, whereas the power of both is one, and the glory individual, when the nature is indivisible.

Ad Psal. 109. "One power, one deity, one eternity : the Father saith to the Son, although he neither uttered with the mouth, nor did the Son hear with the ears. For the Father wills, and the Son understands : the Son wills, and the Father knows. But that will is not comprehensible to us, nor can the conception come within the scope of the human senses."

PRIMASIUS, A. D. 540.

Ad Cap. 1, Epist ad Hebræos. "The Apostle shows in a wonderful manner the whole substance of the deity of the Father and of the Son, to exhibit the two persons in glory and splendor. He declares by the splendor, the unity of essence with God the Father ; and by the name glory, he expresses the person of God the Father ; in the splendor, the person of the Son. And thus the Son is splendor from splendor, as light from light, God from God, brilliancy from brilliancy, beginning from beginning."

CONCILIIUM BRACARENSE I, A. D. 572.

Cap. 3. "If any person shall say that the Son of God our Lord had not been, previous to his nativity of the Virgin, as Paul Samosatenus, and Photinus, and Priscilianus said, let him be anathema."

FORTUNATUS, A. D. 580.

In expositione Symboli. "God the Father is an expression of a secret mystery, of whom the Son is truly the Word and mirror, and character, and the living image of the living Father, totally similar to the Father, of the same nature, and born in the divinity, co-equal in all respects to the Father : it is not enquired how he begot the Son, what the angels know not, and what was not discovered by the prophets. Hence that saying : *His generation who shall announce ?* Which secret origin the Father alone knows with the Son."

GREGORIUS MAGNUS, A. D. 590,

In Symbolo. "I confess the only begotten, consubstantial Son, and born without time of the Father, creator of all things, visible and invisible, light of light, true God of true God, the splendor of glory, the figure of substance.

Lib. 23, in Job, Cap. 11. "The Father begot the Word without time. And who could suitably declare that ineffable nativity ; that God the co-eternal is born of the eternal, that God existing before ages begot his equal, that God the begotten is not posterior to the sire?"

CON. TOLETANUM V, A. D. 620.

Cap. 1. "The Son was begotten of the Father, not created, without time, before all creation, without a beginning. The Father never existed without the Son, nor the Son without the Father. However, God the Son is of God the Father, not God the Father from God the Son ; and that Son of the Father, and God from the Father is co-equal with the Father in every respect, true God of true God."

ISODORUS HISPALENSIS, A. D. 620.

De Nativitate Domini, Cap. 1. "To defeat the Jews we have compiled some testimonies from the old Testament, which prove that Christ was born of the omnipotent Father : *From the womb I have begot thee before, the day-star.* From the womb, that is from the inward and incomprehensible substance of the Father ; or that divine and immense secret of the paternal breast from which the Father begot, discharged from his heart the good Word : as he himself saith elsewhere : *Psal. II, 7. My heart hath uttered a good word ;* and again the Father speaks : *Thou art my Son, to-day have I begot thee.*"

JOSEPHUS THE JEW.

Libro 18, antiquit. Cap. 4. "At the same time had been Jesus, a wise man, if however, it be allowed by religion to call him man. For he was the doer of many miracles, and the teacher of those who freely receive the truth, and he had many followers from among the Jews and Gentiles. This was that Christ whom when accused by the chiefs of our nation, Pilate

sentenced to the cross. However they ceased not to love him who did love him from the beginning : for he appeared alive to them the third day, as the Prophets had by divine inspiration predicted this and many other wonders of him : and up to the present day, the Christian race, so called from him, ceases not to exist."

CHAPTER VII.

THE HOLY GHOST IS THE THIRD PERSON IN THE TRINITY, CONSUBSTANTIAL WITH THE FATHER AND THE SON, TRUE, LIVING, AND OMNIPOTENT GOD.

2 King XXIII, 2. The Spirit of the Lord hath spoken to me, and his word by my tongue : the God of Israel said to me, the strong one of Israel spoke, the ruler of men.

Matt. XXVIII. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Acts V, 3. And Peter said : Ananias, why hath Satan tempted thy heart to lie to the Holy Ghost ? *4.* Thou hast not lied to men, but to God.

1 Cor. III, 16. Know you not that you are the temple of God, and that the Spirit of God dwelleth in you ? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy : which you are.

1 *Cor. VI*, 19. Or know you not that your members are the temple of the Holy Ghost, who is in you. 20. Glorify and bear God in your body.

Augustinus, Epist. 66. Glorify and bear God in your body, what God unless the Holy Ghost, whose temple he has said our bodies are ?”

D. MARCUS EVANGELISTA.

In Lithurgia. “Mayest thou send down from thy boundless mansions, that Paraclete, the Spirit of truth, the blessed, vivifying Lord, who in the law spoke to the Prophets and Apostles, who is everywhere present, and fills all things, and operates by his power, not as a minister, sanctification at his good will, in whom he wills, simple law by nature, divided into many things, actually the fountain of the divine gifts, consubstantial with thyself.”

D. JACOBUS FRATER DOMINI.

In Lithurgia. “We seek in emergencies aid and succour from thy only begotten Son, and from the good and vivifying and consubstantial Spirit, now and for ever more.”

IGNATIUS, A. D. 100.

Epist. ad Philadelphiensis. “The unbegotten God and Father is one, the only begotten Son the Word, God and man is one, the Paraclete, the Spirit of truth, is one.”

JUSTINUS MARTYR, A. D. 150.

In expositione fidei. “If in the worldly discipline, and in the doctrine of baptism, and in the order of the creation, and in the display of power, the one Deity, and name of the Father, and of the Son, and of the Holy Ghost, conjointly has been handed down, what speech or reason could deny that the Son and the Holy Ghost are of divine nature and essence? But

some person may object that we promised some things and assert others, because when we undertook to demonstrate the unity and identity of essence in the blessed Trinity, we maintained as argument that the Son and the Holy Ghost are in the same order and dignity with the Father. Reason shows not any more of community, order and dignity than that the essence of the Father, and of the Son, and of the Holy Ghost is the same. Wherefore, when we proved from many reasons, that the Son and the Holy Ghost are far different from the creature, because they are ranked with nothing created, and associated everywhere with the Father, is it not the part of downright madness to deem them not of uncreated substance? Certainly one of the two contradictory propositions cannot stand; the man proving them to be created, either has to separate them from the uncreated, or showing them to be uncreated, he has to distinguish them from the creature. But it is sufficiently clear that they are distinguished from the creature, and that they are connected with the uncreated: doubtless there is no medium between these two propositions. The manifest consequence is, that as they are everywhere connected with the Father, they have the same nature and essence with him."

IRENÆUS, A. D. 180.

Lib. 4, Cap. 37. "And that the Word, that is, the Son, was always with the Father, we have proved by many arguments. And that the Wisdom, which is the Holy Ghost, was always before all creation with God. God saith through Solomon, *Prov. III, 19. Wisdom hath founded the earth; Prudence hath established the heavens.*

Lib. 5, Cap. 8. "Those that discard the counsel of the Spirit, and serve the sensual appetites, and live contrary to reason, and are permitted to go without restraint after their own desires, forsooth, having no motion of the divine Spirit, but live as the dogs and hogs do, these the Apostles justly calls carnal.

Cap. 12. What is made differs from the maker. The wind is temporal, the Spirit, eternal. The wind increases a little and remains for some time, and then subsides without a puff, leaving things as they had been. But the Spirit encompasseth the man inside and outside, always abiding, never abandoning him. That which is spiritual is not the first, as the Apostle saith, but that which is animal is the first ; then what is spiritual, according to reason. It was meet that man had been formed first, and that he would, when formed, receive the soul, and afterwards come into the communion of the Spirit. For which reason, the first Adam was made by the Lord into a living soul, and the second, into a vivifying Spirit. As he who is made into a living soul has, by falling into sin, lost his life, so again the same man by returning to justice and resuming the vivifying Spirit shall find life. What is lost is not one thing, and what is found another. The Lord seeking the stray sheep carried, when he found it, the same upon his shoulders back into the fold."

CLEMENS ALEXANDRINUS, A. D. 200.

Lib. 3, Pædagogî, Cap. 12. "Let us praise the one Father, and the Son, together with the Holy Spirit, who being one in all things, in whom are all things, by whom are all things ; one God, the author of his own perpetual existence, whose members we all are, to whom belong glory, and ages, who is good without exception."

EUSEBIUS ALEXANDRINUS, A. D. 260.

Sermone in Ascensionem Domini. "Christ saith : I shall send the Holy Spirit, that is consubstantial with the Father and with me."

ATHANASIUS, A. D. 340.

In Concilio Nicæno, disputatione contra Arium. "If the Holy Spirit is not the substance of the Father, why doth the

Son of God enumerate him in the company of the sanctification ? For the Lord saith to the Apostles : *Going, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Therefore, all nations that receive the faith and sanctity, are sanctified in that blessed name ; it is certain that the Holy Ghost is also of the same Deity with the Father and the Son ; whereas he is likewise substantially holy, and sanctifies all people who approach his communion.

Epistola ad Serapionem de Spiritu Sancto. “As the Son, by reason of his identity with the Father, and of his proper descent from his substance, is not a creature, but is of the same essence with the Father : so the Holy Ghost could not at all be a creature ; nay, he is a wicked man that would say so ; because he hath also propriety with the Son, by whom he is given to all men. These reasons should be sufficient to caution every man, even the captious, not to assert that the Holy Ghost, who is in God, is a creature : who reveals the profound secrets of God ; and who is given by the Father through the Son ; lest he be forced by the same notions to call the Son also a creature, who is the Word, wisdom, figure and the splendor of the Father.”

DIDYMUS ALEXANDRINUS, A. D. 360.

Lib. 1, de Spiritu Sancto. “Peter, rebuking Ananias for having fraudulently withheld a part of the price of the farm, proved the unity of the Holy Ghost with God, not according to the number, but in respect to the substance, saying : *Ananias, why hath Satan filled thy heart that thou shouldst lie to the Holy Ghost ? Thou hast not lied to men, but to God, Acts V.* For if the man who lieth to God, lie to the Holy Ghost, and he who lies to the Holy Ghost, lies to God, no man can doubt the fellowship of the Holy Spirit with God.—And as holiness subsists in God, so the deity also is understood in the Holy Spirit. And the same Holy Spirit, whom we say

to be of the same nature with the Father, differs not either from the divinity of the Son."

BASILIIUS MAGNUS, A. D. 370.

Contra Eunomium, lib. 5. "To one man, saith Paul, 1 Cor. XII, 8, is given by the Spirit, the word of wisdom, and to another, the word of knowledge according to the same Spirit, to another the grace of healing. But all these things one and the same Spirit worketh, dividing to every one according as he wills. Whilst Paul hath said: The Spirit worketh all these things as he wills, he saith also of the Lord: *There are diversities of operations, but the same God who worketh all in all*, Verse 5. And if God worketh all things as he wills, and one and the same Spirit worketh these same things, dividing to every one according as he wills, how is a diversity of substance there where identity in operation is known to be? It is the property of God to forgive sins. Therefore, if it be the office of none but of God to forgive sins; and the Holy Ghost through the Apostles forgives them, the Holy Ghost is God, and of the same operation with the Father and the Son.

De Spiritu Sancto ad Amphilochem, Cap. 16. "If from the prophecy which worketh according to the distribution of the gifts of the Spirit, God is known to be in the prophets, let those consult what place they give to the Holy Ghost; whether it is more proper to associate him with God, or to force him into the rank of the creatures? Moreover from the saying of Peter to Saphira, *Acts V, 9. Why have you agreed together to tempt the Spirit of the Lord? You have not lied to men, but to God*, he declares that the sins against the Holy Ghost are sins also against God. Thus can you learn that the Holy Ghost is in every operation united with, and inseparable from, the Father and the Son."

CYRILLUS HIEROSOLYMITANUS, A. D. 370

Catechesi 4. "Believe thou in the Holy Ghost and thou mayest form a right opinion of him: for many persons are aliens from the Holy Ghost, who teach nefarious notions about him. But learn thou that the Holy Ghost is one indivisible, and of many graces, operating many things, he being indivisible, knowing the mysteries, and unfolding all things, even the profound secrets of God; who in the form of a dove descended upon the Lord, Christ Jesus; who operated in the Law and the Prophets, and now in the time of baptism sealeth the soul; to whom is exhibited equal dignity and honor with the Father and the Son; upon whom depend the Thrones, Dominations and the Powers."

GREGORIUS NAZIANZENUS, A. D. 380.

Oratione 52, *quæ est epistola* 2, *ad Cledonium*. "We never preferred nor could prefer any definition before the Nicene Creed, issued by the Fathers, there assembled for upsetting the Arian heresy. Explaining, moreover, what was by them less explicitly discussed in regard to the Holy Ghost, for this reason, that the question had not been mooted or agitated, to wit: that the divinity of the Father and of the Son, and of the Holy Ghost is to be acknowledged one and the same, by confessing the Holy Ghost also God. Therefore hold communion with those who think so, as we have also held it; and shun them who think otherwise, as aliens from God and the Catholic Church."

EPIPHANIUS, A. D. 380.

Hæresi 62, *contra Sabellianos*. "The Spirit was always with the Father and the Son, not as a brother with the Father, not begotten, not created, not a brother of the Son, not the offspring of the Father, but proceeding from the Father, and receiving

from the Son, not an alien from the Father and the Son, but from the same substance, from the same Deity, from the same Father and the Son in substance, the Holy Ghost, the divine Spirit, the Spirit of glory, the Spirit of Christ, the Spirit of the Father. *For the Spirit of the Father who speaketh in you and my Spirit dwelleth in the midst of you* : the third name, equal in divinity, not altered from the Father and the Son, the bond of the Trinity, the seal of the confession.

Hæresi 74, contra Pneumat. The Holy Spirit is one, as God is one, and the only begotten Son of God is one, so is the Holy Spirit of God also, but it is from and in God. The only begotten Son is incomprehensible, and the Spirit is incomprehensible, and from God, not an alien from the Father and Son. But it is not a connection of the Father and the Son, but of the Trinity always existing, of the same essence, not of a different essence from the deity. For it is not another deity in essence but the very deity in itself, and the Son and the Holy Ghost are of the same deity.

In Ancorato. Peter saith to Ananias : *Why hath Satan tempted you that you may lie to the Holy Ghost ? Thou hast not lied to men, but to God.* Consequently the Holy Ghost is God from the Father and Son, to whom the concealer of a part of the price, lied. And St Paul coincides in this doctrine, saying : *You are the temple of God and the Spirit of God dwelleth in you.* Therefore the Holy Ghost is God.

JOANNES CHRYSOSTOMUS, A. D. 400.

Sermone in Pentecoste de Spiritu Sancto. "The Holy Ghost always was, is, and will be : it hath neither beginning nor end ; it was always consubstantially connected and enumerated with the Father. Life naturally living, the life-giver of the living, light of light and bestower of light, self-good and fountain of goodness, self Lord, of his own right, God of God and maker of saints, almighty power, the giver of fortitude even to the weak,

supersubstantial from the supersubstantial substance, bestowing his essence also upon other existing beings. The Holy Ghost is an immaterial spirit, without a ruler, without old age, without a successor, indissoluble, inconceivable, incomprehensible, unchangeable, unpolluted. The Holy Spirit is a spirit, whom no man can interpret, unsearchable, inscrutable, unlimited, an operative spirit, a spirit holding a person in the deity.

De consubstantiali Trinitate. "All these things, when you rightly learn, believe that the Son is consubstantial with the Father, and the Holy Ghost is also consubstantial. For if he proceed from the Father, and assume from the Son, the Spirit is not of another substance. The Spirit of God, the Spirit of Christ, the Spirit of truth, the Spirit, the consoler, God the Spirit not having another opponent. For the Spirit is the Lord, as Peter also saith to Ananias: *Why have you conspired among you that you may tempt the Holy Spirit?*—And showing that he is God he saith: *You have not lied to men but to God.* It is manifest that the Spirit which dwells in you, is God. Therefore, do not dare to utter any thing contrary to the consubstantial and omnipotent Trinity.

Sermone de fide, lege naturæ, et Spiritu Sancto. Therefore admit authority and disparage not the divinity of the Spirit.—Know the theology of the divine Trinity, of the Father, and of the Son, and of the holy Spirit. That is the uncreated nature, the true divinity, the undivided mystery, inamissible honor, undistinguished hope, the incomprehensible glory of the Father, and of the Son, and of the holy Spirit, to whom is due all glory, honor, and adoration forever, Amen."

CYRILLUS ALEXANDRINUS, A. D. 420.

Lib. 10, in Joannem, Cap. 3. "I would gladly ask those who arm their impious tongue against the glory of the Spirit, how, if the Spirit be a creature and alien, as they say, from the substance of God, God would through it dwell with us? How is he who receives the Spirit, made partaker of God?"

Lib. 13, Thesauri, Cap. 1. "If the holy Spirit make those sons of God, in whom he dwells, and prove them partakers of God, and unites them to God, so that they can exclaim : *Abba, Father*, certainly he is not a servant nor a creature ; but essentially true God, bestowed upon creatures through the Son by God himself the Father. Therefore the holy Spirit is by nature and essentially God : whereas they that receive him, are by grace made Gods.

Cap. 2. "That the holy Spirit is God, we can learn also from Peter the head of the Apostles, to whom neither flesh nor blood, (as the Saviour saith) revealed these mysteries. For he saith to Ananias : *Ananias, why hath Satan filled thy heart, that thou wouldst lie to the holy Spirit ? Thou hast not lied to men, but to God.* If therefore the person who hath lied to the holy Spirit, lies to God, truly the Spirit is God, and not a creature."

SOCRATES, A. D. 430.

Historia Eccl. lib. 3, Cap. 7. "The Bishops assembled from various cities in the Synod of Alexandria, had a thorough discussion on manifold important questions. Particularly they defined the divinity of the Holy Ghost, including him in the consubstantial Trinity. And they pronounced that Christ made man, assumed not alone flesh, but also a human soul, which definition certainly had been the original doctrine of the Hierarchy : they brought not into the Church a novel doctrine of their own invention, but they defined the subjects that had been handed down in Church traditions from the earliest ages, and that the Christian philosophers had founded on the strongest arguments. Thus the ancients who had discussed the question—*Irenæus, Clemens, Apollinaris, Serapion, bishop of Antioch, and so forth*, have recorded in their writings, as a matter universally known and received, that Christ, made man, is endowed with a soul."

SOZOMENUS, A. D. 430.

Historia Eccl. lib. 6, Cap. 22. "At that time the question is again mooted, whether the holy Spirit is to be deemed consubstantial with the Father and the Son, swelled high and generated many fiery controversies, not less virulent than those that had been formerly enkindled in regard to God the Word. In this controversy the Anomians who maintained that the Son and the Holy Ghost were in all things unlike the Father, and those who held that the Son was like the Father in regard to the substance, formed a coalition : for both parties imagined that the Spirit was a minister, a third person different in order and dignity, and even in substance from the Father. On the contrary, those that affirmed that the Son is consubstantial with the Father, held the same belief in regard to the holy Spirit. This doctrine was strenuously propagated in Syria by Apollinaris, bishop of Laodicea, in Egypt by bishop Athanasius, in Cappadocia and in the Churches of Pontus by Basil and Gregory.—As the dispute daily grew through a factious spirit more fiery, the Roman Bishop being apprised, directed, by letter, the Eastern bishops to confess with the Western Bishops, that the Trinity is consubstantial and equal in dignity and glory. The controversy being thus terminated by the sentence of the Roman Pontiff, all parties acquiesced ; and the question seemed finally to be put to rest."

ISODORUS PELUSIOTA, A. D. 440.

Lib. 1, Epist. 60. "You have requested that it should be clearly proved to you from plain and manifest testimonies of Scriptures, that the holy Spirit is of divine nature. You might, if you apply proper diligence and advance farther from the place which you have in hands, have learned from the Lord's words the solution of the question : *And if by Beelzebub, saith he, Matt. XII, I cast out devils, by whom do your children cast them out ? But if I by the Spirit of God cast out devils, then*

is the kingdom of God come upon you. And the same position is more clearly declared by the other Evangelist, *Luke XI, 20. If I by the finger of God cast out devils.* In this place by the finger of God, is understood the holy Spirit. But the finger, that I may take an example from ourselves, is of the essence of the body. Consequently, he has declared by the word finger, that the person of the Holy Ghost is connected with, and inseparable from the divine essence.

Epistola. 109. "When God and our Saviour has taught that the holy Spirit completes the blessed Trinity, and in the invocation of holy baptism, he enumerates him, as liberating from sins, along with the Father and the Son, and in the mystical table he gives the communion bread, the proper body of his own incarnation, why do you, insane and confounded man, teach that the holy Spirit is some fictitious, or created, or servile thing, and not the kindred and consubstantial holy Spirit of the lordly, effective and royal essence? For if he were a servant, he would not be enumerated with the Lord; if he were a creature, he would not be ranked with the creator."

MARTIALIS, A. D. 100.

Epist. ad Burdegalenses, Cap. 10. "The Holy Ghost has in divine equality proceeded ineffably from him who begot, and from him who is begotten. The holy Spirit in whom all things subsist. And these three are divided in persons, in the divinity the one God is undivided."

CYPRIANUS, A. D. 250.

De Spiritu Sancto. "When his eternal power and divinity could not be rightly investigated in his proper person by the ancient philosophers, the disputers of this world, they gave themselves up to subtile conjectures. Who, if they believed the Spirit to be Lord and Creator, and life-giver, and preserver of all things which are under him, would readily come to the faith.

De ablutione pedum. “The High Priest himself is the inventor and author of the Sacraments. Mankind had in other respects the holy Spirit as teacher : And as the Holy Ghost and Christ have an equal divinity, so is the power and authority equal in their institutions. Not less binding is what the Apostles delivered by the inspiration of the Holy Ghost, than what He himself taught and commanded to be done in commemoration of him.”

AMBROSIUS, A. D. 370.

De Spiritu Sancto, lib. 3, Cap. 10. “Peter himself, in the foregoing example, premised the Holy Ghost and then called him the Spirit of the Lord : Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, that thou mayest keep back by fraud a part of the price of the farm ? Thou hast not lied to men, but to God. Then he saith to the wife : Why have you combined to tempt the Spirit of the Lord ? First, he said that the Holy Spirit is the Spirit of the Lord ; second, having spoken of the Spirit, he added : Thou hast not lied to men, but to God ; therefore, as to tempt the Spirit is to deceive God, you must understand that the unity of the divinity is in the Holy Ghost.”

DAMASUS PAPA, A. D. 380.

In Symbolo. “We believe in the Holy Ghost, not begotten, nor unbegotten, nor created, nor made, but from the Father and Son proceeding, co-eternal, consubstantial, and co-operator with the Father and the Son. Because it is written : *By the word of the Lord were the heavens founded, and by the Spirit of his mouth all their power.* And elsewhere : *Send down the Holy Ghost, and they shall be created, and thou shalt renew the face of the earth.* Therefore, we confess in the name of the Father, and of the Son, and of the Holy Ghost, one God, which is a name of power, not of propriety. In this Trinity we worship one God.

Confessio Fidei Catholicæ ad Paulinum, apud Theodericum, Hist. Eccl. lib. 5, Cap. 11. “Whereas subsequent to the Council of Nice, the error had broken out that some persons have the hardness to assert by their impious lips, that the holy Spirit was made by the Son, we anathematize all persons who do not without hesitation proclaim him to be of the same power and essence with the Father and the Son. We also anathematize the followers of Sabellius’ error, saying that the Father is the Son. We anathematize Arius and Eunomius who with similar impiety, though different in language, assert that the Son and Holy Ghost are creatures. We anathematize Photinus who, reviving the heresy of Ebion, confesses the Lord Jesus Christ merely of Mary. We anathematize those who assert two Sons, the one before ages and the other after the assumption of the flesh from the Virgin. We anathematize those who say that the Word of God dwelt in the flesh for the sake of man’s rational soul, whereas the Son himself, the Word of God, had not been in his body for the sake of a rational and intellectual soul, but he came that he might receive our rational and intellectual soul, without sin, and save it. We also anathematize those who contend that the Word of God is separated in bulk and extension from the Father, and that it is devoid of substance, and that it will have an end. And those who migrate from churches to churches, we cut off from our communion until they return to the cities in which they had been first instituted. But if another be ordained in the place of the emigrant, let him, who had deserted his city, remain devoid of the sacerdotal dignity, until his successor sleep in the Lord.— If any man will not say that the Father was always, the Son always, the holy Spirit was always, and is, let him be anathema. If any man will not say that the Son was born of the Father, that is, of his divine substance, let him be anathema.— If any man will not say that the Son of God is true God, as the Father is true God, and that he can do all things, and knows

all things, and that he is equal to the Father, let him be anathema. If any man will say that the Son of God constituted in the flesh, whilst he was upon earth, was not in heaven with the Father, let him be anathema. If any man say that the Son of God endured torments in the passion of the cross, and not the flesh with the soul which he put on, the form of a servant which he took to him, as the Scriptures saith, let him be anathema.— If any man will not say that the Word of God suffered in the flesh, and was crucified in the flesh, and was dead in the flesh, and was made the first born from the dead, as much as he is life and the author of life, as God, let him be anathema. If any man will not say that in the flesh which he assumed, he sitteth at the right hand of the Father, in which he shall come to judge the living and the dead, let him be anathema. If any man will not say that the holy Spirit is from the Father truly and properly, as the Son is from the divine substance, and that it is true God, let him be anathema. If any man will not say that the holy Spirit can do all things, knows all things and is everywhere as the Son and the Father is, let him be anathema. If any man will say that the holy Spirit is a facture, or that he was made by the Son, let him be anathema. If any man will not say that by the incarnated Son and the holy Spirit the Father made all things, visible and invisible, let him be anathema. If any man will not say that of the Father and of the Son, and of the holy Spirit the divinity is one, the power, the majesty, the greatness, the glory one, the government and the kingdom one, and the will and the reality one, let him be anathema. If any man will not say that the three persons, the Father, and the Son, and the holy Spirit, are equal, always living, containing all things, visible and invisible, omnipotent, judging all things, animating all things, making all things, saving all things, let him be anathema. If any man will not say that the holy Spirit is to be adored by every creature, as the Father and the Son, let him be anathema. If any man hold a right opinion of the Father

and of the Son, but hold it not of the holy Spirit, he is a heretic: for all heretics entertaining false notions of the Son of God and of the holy Spirit, are sunk in the perfidy of the Jews and the Gentiles. But if any man divide the divinity, predicating singularly God the Father, and God his Son, and God the holy Spirit, and affirm that they are called Gods, and not God, by reason of the one divinity and power which we believe and know to be of the Father, and of the Son, and of the Holy Ghost, one God in three persons; and withdrawing the Son and the holy Spirit, so think that God the Father alone is predicated and believed to be one God, let him be anathema; for the name of Gods is given and bestowed upon the Angels and all the Saints by God. But of the Father and of the Son and of the holy Spirit, for the one and equal divinity, not the name of Gods, but of God, is shown and indicated to us, that we may believe that we are baptized only in the Father, and in the Son, and in the Holy Ghost, not in the names of the Archangels or of the Angels, as the mad heretics, or the Jews, or even the Gentiles do. Therefore this is the salvation of the Christians, believing in the Trinity, that is, in the Father, and in the Son, and in the holy Spirit, and being baptized unto the same, we believe without doubt the true and only divinity, power, majesty, and substance of the same."

That beautiful and heavenly confession sent in the year three hundred and eighty, by Pope Damasus, to Bishop Paulinus, at Thessalonica, is a clear index of the doctrine then held in the East and West—in all Christendom on the divinity of the Holy Ghost; on the Unity and Trinity of God. So clear and strong is the definition, that every candid and sincere enquirer after the truth should seek no longer, but yield assent with a good, and a very good heart, to the faith once delivered to the Saints, and preserved in its full and perfect purity by the Church of Christ. Should not the Arians and Unitarians, the Jews and Gentiles, even now, tear the scales off their eyes, and permit themselves to be deluded no longer?

HIERONYMUS, A. D. 390.

Ad Cap. 63, Isaïæ. "The Holy Ghost is of the same nature with the Father and the Son.

Epistola 150, ad Hedibiam, Quæstione 9. "If the Father is a consoler, and the Son a consoler, and the Holy Ghost a consoler ; and the faithful are baptized in the name of the Father, and of the Son, and of the Holy Ghost, which is understood God : as with them the name of the divinity and of the consoler is one, so the nature of them is one. The same Holy Ghost was, both, in the Prophets and Apostles : of whom David prayed. *Ps. L. Thy holy Spirit take not from me.*—Also it is recorded that Daniel had the Spirit of God. David likewise saith in the Spirit : *The Lord said to my Lord, (Ps. 109) sit thou at my right hand until I make thy enemies thy footstool.* By the Holy Ghost did the Prophets prophesy :—*Ps. XXXII.* By the word of the Lord were the heavens established and all the power of them by the Spirit of his mouth. Whatever things the Father and the Son own, the same things the Holy Ghost also owns, and the same holy Spirit when sent, is sent by the Father and the Son. And elsewhere he is called the Spirit of God the Father, and the Spirit of Christ. Hence in the Acts of the Apostles, the persons who had been baptized in the baptism of John, believed in God the Father and Christ, but as they knew not the Holy Ghost, they are baptized again, nay, they now receive the true baptism : for apart from the Holy Ghost the mystery of the Trinity is imperfect. And in the same book, Peter is reported to have said to Ananias and Saphira, that by telling a lie to the Holy Ghost they lied not to men, but to God."

AUGUSTINUS, A. D. 400.

Contra Maximinum, Arianum Episc. lib. 2, Cap. 11.—"You do not like to call the Spirit God, whose mighty divinity you are compelled to praise ; that he is one and everywhere

present, and from none worthy of sanctification absent, where-soever any person desires to be a Christian, and to pray to God by presenting himself simultaneously to all persons whether they be baptized in the East or in the West, in Christ ; this we also say : But whom we confess to be such and so great, far be it from us to deny him to be God.

Lib. 3, Cap. 21. "To deny the holy Spirit to be God, what is it but not to be and not to care to be the temple of God. The Apostle accosts us saying : *Rom. XII.* I beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God. Therefore the bodies of the faithful are sacrifices unto God, members of Christ, temples of the Holy Ghost : and is not the Holy Ghost God ? Who says this, unless the man, in whom he dwells not ? Whereas the man in whom he dwells is certainly his temple. Finally, when the Apostle saith : *1 Cor. VI, 19*— Know you not that your members are the temple of the Holy Ghost who is in you from God, and you are not your own ? *Glorify and bear God in your body*, he clearly shows that the Holy Ghost is God ; forsooth, to be glorified in our body, as if in his temple. And what the Apostle Peter said to Ananias. *Have you dared to lie to the Holy Ghost ?* Showing that the Holy Ghost is God, he saith : *You have not lied to men, but to God.* Your inconsistency is to me astonishing ; you praise the Holy Ghost so highly as to assert that he is present everywhere for the faithful who are to be sanctified, but you dare to deny him to be God. Is he not God because he fills the whole world. *The Spirit of the Lord hath filled the whole world. Wisd. I, 7.* But why do we say that he hath filled the whole world, who hath even filled the Redeemer of the world ? For the Lord Jesus full of the Holy Ghost returned from the Jordan, *Luke IV, 1.* You presume to say that the Lord Jesus was God ; and that the Holy Ghost with whom he was filled was not God.

De Trinitate, Lib. 1, Cap. 6. "Testimonies are here compiled in regard to the Holy Ghost, which the persons who have discussed the subject before us we have copiously used ; that he is God himself and not a creature. But if not a creature, he is not merely God, for men are also called Gods, but he is also true God. Therefore he is entirely equal to the Father and to the Son, and consubstantial and co-eternal in the unity of the Trinity. Especially it is evident that the Holy Ghost is not a creature from the passage in which we are commanded not to serve the creature but the Creator, *Rom. I, 25* ; not in the manner that we are commanded to serve one another through charity, which is called servitude ; but in the manner that we serve God alone, which is called worship. Therefore the people who pay to idols the worship that is due to God, are called idolators : in view of that worship, it is written, *Deut. VI.—The Lord thy God thou shalt adore, and him alone shalt thou serve.* This is more distinctly marked in the Greek Testament. Certainly we are forbidden to pay such worship to the creature, since it is said : *The Lord thy God thou shalt adore, and him alone shalt thou serve.* Hence the Apostle detests those who worship and serve the creature rather than the Creator. Truly the Holy Ghost is not a creature, to whom such service is paid by all the Saints, as the Apostle saith, *Phil. III. We are the circumcision who serve God* : in the Greek it reads *worship* ; but several Latin Bibles read : *We who serve the Spirit of God.*"

LEO MAGNUS, A. D. 450.

Sermone 2, de Pentecoste, Cap. 2. "When we direct our attention to understand the dignity of the holy Spirit, let us contemplate nothing different from the excellence of the Father and of the Son, because the essence of the divinity differs in no respect from its unity. It is the eternal property of the Father to be the founder of his co-eternal Son ; it is the eternal property

of the Son to be before all ages begotten of the Father. It is also the eternal property of the Holy Ghost to be the Spirit of the Father and of the Son. So that the Father was never without the Son, the Son never without the Father, the Father and Son never without the Holy Ghost : and all the degrees of existence being excluded, no person is there anterior, none posterior.

FULGENTIUS, A. D. 500.

Ad Donatum de Fide orthodoxa, Cap. 8. "Hence it is that the true faith declares that the Holy Ghost is also the Creator, not a creature. For how can it be denied that he is the Creator, by whom the power of the heavens were established, as David saith : *Psal. XXXII. By the word of the Lord the heavens were established ; and all the power of them by the Spirit of his mouth ?* And in another place : *Send down the holy Spirit and they shall be created.* He is certainly the Creator of all things who is the maker of all things. Of him holy Job saith : *The divine Spirit, who has made me.* Therefore as the holy Spirit has created all things, so he, the immense, fills all things : and because he fills all things, he is naturally true God : for it is written : *Wisd. I, 7. The Spirit of the Lord hath filled the whole world.* Also holy David testifies that the Spirit of God is every where : *Psalm CXXXVIII, 7. Whither shall I go from thy Spirit ? or whither shall I flee from thy face ?* But how do the Arians deny that the Holy Ghost is God ; whereas we are so the temple of the Holy Ghost as we are the temple of the Father and of the Son ? For the Apostle saith : *1 Cor. III. Know ye not that you are the temple of God, and that the Holy Ghost dwells in you ? But if any man violate the temple of God, him God will destroy.* Therefore the holy Spirit is equal to the Father and the Son, because he is Creator of all things, as the Father and the Son. The Holy Ghost is equal to the Father and to the Son : because he hath all the members of the faithful as one temple, as the Father and the Son have.

And who can deny the divinity of the Father, and of the Son, and of the holy Spirit to be one, when the bodies of the faithful (which are the members of Christ) are the temple of the Holy Ghost.

Responsione contra Arianos ad finem. "Also we confess that the holy Spirit is nothing else than God : different neither from the Father nor from the Son ; nor confounded in the Father, nor in the Son : for he is one and the same Spirit of the Father and of the Son, proceeding whole from the Father, consisting whole in both, not divided in either, because he is inseparably common to both."

GREGORIUS MAGNUS, A. D. 590.

In professione fidei quæ extat in ejus vita apud Joannem Deaconum, lib 2, Cap. 2. "I believe the Holy Ghost to be neither begotten, nor unbegotten, but eternal, proceeding from the Father and the Son.

Homilia 26, in Evangelia. "Also the Son shows that he sent to the disciples the holy Spirit, who, whilst he is co-equal with the Father and the Son, is not however incarnated.

Homilia 5, in Ezechielem. "Whereas the holy Spirit is before all ages co-eternal with the Father and the Son, we must enquire why the holy Spirit is said to run."

ISODORUS HISPALENSIS, A. D. 620.

Lib. 1, de Summo bono, Cap. 17. "The holy Spirit is the Creator as well as the Father and the Son : he is the holy Spirit of the Father and of the Son : and hence the Father and the Son are one : because the Father hath nothing that the Son hath not.

Lib. 7, Originum, Cap. 3. "The Holy Ghost is predicated God, because he proceeds from the Father and the Son, and hath their substance : for nothing else could proceed from the Father, but that which is the Father himself."

CONCILIIUM TOLETANUM VI, A. D. 630.

Cap. 1. "We believe and confess the most blessed and most omnipotent Trinity, the Father, and the Son, and the Holy Ghost, to be one only God, not solitary, of one essence, of one power, of one majesty, of one greatness, and of one nature."

CONCILIIUM TOLETANUM XI, A. D. 660.

In Confessione fidei. "We believe and confess the blessed and ineffable Trinity, the Father, and the Son, and the Holy Ghost, to be naturally one God, of one substance, of one nature, also of one power and majesty. The Father is omnipotent, the Son omnipotent, and the holy Spirit omnipotent, it is said in the singular number: however they are not three Gods, but one God."

THOMAS AQUINAS, A. D. 1250.

Contra Gentes, lib. 4, Cap. 19. "Being instructed by the testimonies of the holy Scriptures, we firmly hold this belief of the holy Spirit, that he is true God, subsisting and personally distinct from the Father and the Son.

In compendio Theologiæ, Cap. 48. "The holy Spirit by which charity is divinely insinuated to us, is not something accidental in God, but is a thing subsisting in the divine essence as both the Father and the Son. And therefore he is shown in the rule of the Catholic faith to be co-adored, and glorified together with the Father and the Son."

CHAPTER VIII.

THE SON OF GOD TRULY ASSUMED FLESH OF THE VIRGIN MARY; WAS TRUE MAN CONSISTING OF A BODY AND SOUL; TRULY SUFFERED AND DIED.

Isaias VII, 14. Behold, a virgin shall conceive and bear a son.

Luke II, 6. And it came to pass, that when they were there, her days were accomplished, that she should be delivered; and she brought forth the first born son, and wrapped him up in swaddling clothes and laid him in a manger.

John I, 14. And the Word was made flesh.

Rom. I, 3. Who was made of the seed of David according to the flesh.

Gal. IV, 4. But when the fullness of time was come, God sent his son, made of a woman, made under the law.

Phil. II, 6. Who being in the form of God, thought it not robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

1 Tim. II, 5. There is one God, and one mediator of God and men, the man Christ Jesus.

Heb. II, 14. Therefore, because the children are partakers of flesh and blood, he also himself in like manner hath been par-

taker of the same : that through death he might destroy him who had the empire of death. 16. Nowhere doth he take hold of the angels ; but of the seed of Abraham he taketh hold.— Wherefore it behoved him to be made like unto his brethren.

1 *Pet. III*, 18. Because Christ also died for our sins, the just for the unjust, that he might offer us to God ; being put to death indeed in the flesh, but enlivened in the spirit.

1 *Pet. IV*, 1. Christ, therefore, has suffered in the flesh.

1 *John IV*, 2. Every spirit which confesseth that Jesus Christ is come in the flesh, is of God.

2 *John*, Verse 7. For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh.

JACOBUS FRATER DOMINI.

In Liturgia. O thou, the only begotten Son and Word of God, who art immortal and hast vouchsafed for our salvation, to put on flesh from the blessed mother of God and ever Virgin Mary, and wert without any conversion made man and fastened to the cross, O Christ God, and thou who hast trampled upon death by thy death.

IGNATIUS, A. D. 100.

Epist. ad Trallianos. “Shut your ears when any person speaks to you, excluding Jesus Christ the Son of God, who is the son of David, who is born of Mary, who is truly begotten of God and of the Virgin ; but not in the same manner ; for God and man is not the same. For the *Word was made flesh* and lived amongst men without sin. For, says he, *John VIII*, 46. *Which of you shall convince me of sin ?* He truly did eat, and drink, was crucified and buried under Pontius Pilate. I say, was he not in the opinion of men truly crucified and buried ? But some atheists and unbelievers say that he was, in the opinion of men alone, born, and that he did not truly assume a body, and that he was, in the opinion alone of men, buried, but that

he did not truly suffer. Mary truly begot a body, having God dwelling in her ; God the Word was truly born of the Virgin, clothed with a body, exposed to the same afflictions with us, truly he was born from the womb, who forms all men in the womb, and he formed for himself a body from the blood of the virgin, without any intercourse of a man. He was truly born as we also are, he truly drew the breast, and used the same food and drink in common with us : he was truly baptized by John, not in the opinion of men, nor as a vision ; he was truly sentenced and was truly crucified, not in imagination, phantom or imposture."

Ad Smyrnenses. "Jesus Christ the Son of God, the first born of all creatures, who is the Word of God and only Son, born of David according to the flesh, of the Virgin Mary, baptized by John, that all justice may be fulfilled ; who lived amongst men without sin, and was, under Pontius Pilate and the Tetrarch Herod, crucified for us in the true flesh, of which we consist, by his divine and blessed passion. All these things he endured on our account ; and he suffered truly, not in opinion, as he also truly rose again."

DIONYSIUS AREOPAGITA, A. D. 100.

De divinis nominibus, Cap. 2, part 1. "The supersubstantial Word is distinguished by the divine works charitably tending towards us, because he perfectly and truly assumed substance according to us and from us, and discharged and performed the chosen and principal parts of that human assumption. In these actions neither the Father nor the Spirit is a partaker, unless some person say that through benignity and clemency, and community of will they also became partakers in the pre-eminent and ineffable divine operation which the truly immutable God and the Word of God, made man for us, has accomplished. But we are ignorant by what other law than the natural he was formed of the virginal blood, or walked with dry feet of corporal weight

and material gravity upon the liquid and fleeting surface of the water, and the other actions that display the excellent nature of Jesus."

JUSTINUS MARTYR, A. D. 150.

In expositione fidei. "Christ is shown man from the similar and irreprehensible sufferings of our nature."

Dialogo cum Tryphone. "Christ when born, acquired his strength, and grew up in the usual way of all mortals by using suitable things ; he gave its own to each action and stage of life, making use of all sorts of food and living upwards of thirty years, John the precursor having heralded his advent."

IRENÆUS, A. D. 180.

Lib. 3, Cap. 32. "They err who say that Christ received nothing of the Virgin, that they may discard the inheritance of the flesh, perhaps they would also reject the resemblance. If he received not from man the substance of the flesh, he was made neither man nor the Son of man ; and if he was not made the same as we were, he performed no great wonder when he suffered and endured. Why descended he into Mary, if he received nothing from her ? Or if he assumed nothing from her he would not have used the food that comes from the earth, by which our earthly body is nourished.

Lib. 5, Cap. 1. "Silly are the people who say that he appeared only in vision : for these things were not performed in vision, but in real substance. And if, whilst he was not a man, he appeared man, he continued not to be what he really was, the Spirit of God : since the Spirit is invisible, neither was any reality in him : for that was not the thing that it appeared to be. We have already observed that Abraham and the other prophets saw him through the spirit of prophecy, foretelling in vision that which was to come. Therefore, if he appeared then such, not being what he appeared, it was but some prophetic

vision that was made to the people, and we have to look for his other advent, in which he will be such as he appeared to the prophets. And we have proved it one and the same thing, to say that he was seen only in vision, and that he assumed nothing of the virgin : for he would not have truly flesh and blood, whereby he would redeem us, unless he had assumed the ancient form of Adam. Vain, therefore, are the disciples of Valentinian preaching this, that they may set aside the salvation of the flesh, and reprobate the creation of God."

HIPPOLYTUS, A. D. 220.

Epistola ad Reginam quendam. "Therefore, he calls him the first fruit of them that sleep, as being the first born of the dead, who when he rose from the dead and willed to show that the same had risen which had also died, the disciples doubting,—Thomas being called, he said to him : *Feel here and see, that a spirit hath not flesh and bones, as you see me having. John XX.*"

ORIGENES, A. D. 230.

Lib. 1, de principiis. "Christ has assumed a body similar to ours, with this only difference, that he was born of the virgin from the Holy Ghost. And as Jesus Christ was born and suffered in reality, not in vision, he really died by the common death, and also really rose from the dead, and having conversed after his resurrection with his disciples, he was assumed into heaven.

Lib. 2, in Job. "In the latter days, God the only begotten descending from heaven, dressing himself from the Virgin with the covering of an earthly body, washed away the infirmity, uncleanliness also, and the filthiness of the whole world by bearing the sins of all people."

SYNODUS NICÆNA, A. D. 325.

In Symbolo. “Who for us men and for our salvation descended from heaven, and was incarnated of the holy Spirit, from the Virgin : and *he was made man*. He was crucified for us under Pontius Pilate, suffered and was buried.”

ATHANASIUS, A. D. 340.

Epistola ad Epictetum contra Hæreticos. “You find, they say, nothing in the holy Scriptures to prove that God had been in a human body ; and the Fathers of the Council of Nice declared that it was not the body, but the Son himself was co-eternal with the Father, and that it was of the substance of the Father : But they confess that the body drew origin totally from Mary according to the holy Scriptures.

Oratione 4, contra Arianos. “The Word born of Mary once came into the world in the latter days, to wash away sins, (For it pleased the Father to send his Son, *born of a woman, made under the law*) for it is written : that the Word having assumed human flesh, was made man, and that he suffered in that flesh for us : for Peter attests, *1 Peter II, Christ having suffered in the flesh for us* : to make himself manifest, and that we all may believe that he who was always God, was afterwards made man for our sake : *for the divinity*, as the Apostle saith, *hath dwelt corporally in the flesh*. Which is the same thing as to say : When he was God, he assumed a certain proper body, and using it as organ, he was made man for our sake. Therefore the properties of the flesh, are predicated of him also, because he dwelt in the flesh, namely, to hunger, to thirst, to suffer, to be weary, and other such acts as are peculiar to the flesh.”

BASILIUS MAGNUS, A. D. 370.

In Liturgia. “O only begotten Son and Word of God, when thou wert immortal thou hast vouchsafed for our salvation to be

incarnated, and to be immutably made man of the blessed Mother of God and ever Virgin Mary, and to be crucified."

CYRILLUS HIEROSOLYMITANUS, A. D. 370

Catechesi 4, de generatione Filii. "Believe thou that this only begotten Son of God descended for our sins from heaven to earth ; and that he assumed the humanity of the same affections with us ; that he was born of the Holy Ghost and of the Virgin Mary. He assumed human nature, not in imagination, or vision, but in reality ; passing not as if by a pipe through the Virgin ; but being truly made man of her ; he having been nourished and truly fed of her suck, as we also are. If that incarnation be visionary, visionary is also our salvation.

Catechesi 13, Illuminatorum. "Jesus has truly suffered for mankind, for the cross is not a vision, nor the redemption an opinion, nor is his death imaginary and salvation fabulous ; for if his death be imaginary, they would have been true who said : *We remember that the seducer said whilst living.* Therefore the passion is true ; for he was truly crucified. We are not confounded, nor do we deny him, but rather we glory in him."

EPIPHANIUS, A. D. 380.

Hæresi 20. "He descended from heaven and was conceived, not of the seed of man, but by the Holy Ghost, and had truly a body of Mary, and formed for himself flesh from the blessed Mother, and received a human soul and mind ; all that which man is, (sin excepted), he united in himself by his deity, and he was born in Bethlehem.

Hæresi 77. "The Word when he came, truly fulfilled all things that had been foretold of him : Behold, a Virgin shall conceive in her womb. He was in truth, not in imagination, conceived ; he was truly carried in the womb, was truly present in the flesh, having in truth flesh and soul, and in truth a mind, being in truth all things that man is, except sin, begotten

in reality of the virginial womb, and of the blessed Virgin, not from the seed of man. Having, as already said, flesh, soul, and mind, in reality, been born in reality of his mother, rolled in swaddling clothes in the cradle, carried by Mary and brought into Egypt, returning from Egypt, and tarried in Nazareth, came to the Jordan and was baptized by John, and tempted by the devil ; he had called the disciples in reality, and preached the kingdom of heaven in reality, as he is found to have done all things in reality. He was betrayed by Judas, arrested by the Jews, dragged to Pontius Pilate, and by him adjudged to death, and nailed to the cross, saying : *I thirst, give me to drink*, receiving in reality vinegar with gall, tasting it, and receiving no more drink ; fastened to the cross, in reality he exclaims : *Eli, Eli, lamma sabacthani*, in reality inclining the head and expiring ; in reality the body was taken down, and was in reality received and dressed by Joseph, and deposited really in the tomb, and secured with a great stone. Descending in the Deity with the soul into hell, and liberating in strength and power the chained prisoners : God the Word returning with the blessed soul, by which he redeemed the captives : rising again the third day, in truth, with body and soul, and all the organs : being found with the disciples during forty days, blessing them in reality at mount Olivet, ascending in reality into heaven, in the presence of the disciples he was raised up in reality into the clouds : sitting at the right hand of the Father in reality, in the same body and Deity, in the same perfect humanity, with which he united all things into one, and one spiritual perfection, God existing in glory, sitting for judging the living and the dead : he shall come in reality. And nothing is altered but all things were fully completed in him.

JOANNES CHRYSOSTOMUS, A. D. 400.

Homilia 24, in priorem ad Corinthios. "Death has not carried away this body pierced by the nails and torn by the whips.

When the sun saw this body fastened to the cross, it turned aside its rays. On account of this event, was the veil rent and the rock split, and the earth shook. This is that body that weltered in blood, that was struck with the lance, that emitted salutary fountains for the salvation of the whole world, the one certainly of blood, and the other truly of water.

Homilia de Joanne Baptista. "Holy mother, blessed Mary, mother and virgin, was a virgin before the birth, a virgin after the birth. I wonder at this, how the virgin was born of the virgin; and how after the nativity of the virgin, the mother is a virgin. Would you know how he was born of the virgin, and how the same mother was after the nativity a virgin? The doors were closed and Jesus entered in. Nobody doubts that the doors were closed. He who entered in by the closed doors was not a phantom, nor was he a spirit, but he was truly a body. For why does he say: *Behold and see that a spirit hath not flesh and bones, which you see me having.* He had flesh, he had bones; and the doors were shut. How have the bones and flesh passed in by the closed gates? You know not how this happened and ascribe it to the power of God. Ascribe to the power of God that he was born of a virgin, and still the same virgin was a virgin after the birth.

Homilia 25. in 3. Cap. Joannis. The Spirit has formed the flesh of Christ, not however of nothing (for what need there was of a mother) but of virginal flesh. But how that was done I am not able to explain; but it was effected, lest any body think that the birth was alien from our nature."

CYRILLUS ALEXANDRINUS, A. D. 430.

De recta in Deum fide ad Theodosium. "Heretics err not knowing the Scriptures, nor the great mystery of godliness, which is Christ, who was manifested in the flesh, was justified in the Spirit, *appeared to the angels, believed in the world, taken up in glory*; 1 Tim. III. They have to condemn the

ancients, and say that the Apostles were false teachers, to whom Christ saith : *Go, teach ye all nations* ; or if they shudder for going that length, and if they would hold the true faith on Christ, let them bid farewell to their errors and hold the Scriptures in the true sense, and let them come to the truth by the unerring paths of the saints. For there had not been any other mystery of godliness than that Word which was given unto us by God the Father, which was manifested in the flesh, born of the blessed virgin mother of God, which assumed the form of a servant, which was seen by the angels who adored him when he was born, saying : *Glory to God in the highest, and on earth peace to men of good will* ; announcing moreover to the shepherds, for our sake, that the Word was God, they say : *Behold, this day is born to you a Saviour, which is Christ the Lord, in the city of David. And this shall be a sign unto you : you shall find the infant wrapped in swaddling clothes, and in the manger.*—Whereas, his birth from the virgin and his nativity in the flesh, is so manifest, is it not insanity and absurdity to pronounce as imaginary a dispensation that is so clear and evident ? For if it had been a shadow or a vision, and not a true incarnation, neither had the virgin begot him, nor has the Word of God the Father adopted the seed of Abraham, nor was he made flesh like his brethren. For they are not shadows nor types, but they are, as they appear to us, clothed with palpable and visible bodies and earthly flesh, and subject, as we are, to infirmities and corruption. Therefore, the Word, if he had not flesh in which he would suffer, if he had not been tempted, could not relieve those that are tempted. For a shadow could not suffer. What sort was that back which he exposed for us, or the cheeks which were buffeted, or the head which was crowned with thorns, or the side that was opened by the spear, from which flowed the precious blood and water for our sanctification ? If any more proofs be needed, neither has Christ died for us, nor has Christ risen again. If their assertions be true,

the faith is vain, the hope of all those who died in the faith of Christ crucified is vain. Such is the impression of the Apostle, *1 Cor. XV*: I have delivered first of all unto you what I have received ; namely, that Christ died for all our sins according to the Scriptures, and that he was buried, and rose again the third day, according to the Scriptures, and that he appeared to Cephas and to the twelve, then he was seen by more than five hundred brethren at once, of whom many remain yet, and some have slept. He was seen by James, then by all the Apostles, and last of all, he was seen by me, as by one born out of time. But if Christ be preached, as having risen from the dead, how do some of you say that there is not a resurrection of the dead, and that Christ has not risen ? If Christ had not risen, our preaching is vain, and your faith is vain also. Yea, and we are found false witnesses of God, because we have given testimony against God, that had raised up Christ ; whom he hath not raised up, if the dead rise not again. Pray, tell me, how would a shadow die ? Then how could the Father have raised up Christ, if he be a fleeting shadow, and could not be held by the chains of death. Therefore, let us cast off their filthy vomit, and let us look upon their assertions as fables, and the silly cogitations of an impious brain. For the holy Apostle has long since pointed them out to us, saying : that many false prophets would come into the world, *1 John IV*. In this know ye the Spirit of God. Every spirit that confesses that Christ came in the flesh, is of God ; and every spirit that confesses not Christ, is not of God. And he is the spirit of Antichrist, of which you have heard that he will come, and he is now in the world, certainly, if Christ be not a true man, he would not have ascended in the flesh to God the Father, who is in heaven ; nor would he, like a man, come again."

CON. EPHES. SUB CELESTINO PAPA ADVERSUS NESTORIUM, A. D. 430.

CAP. 1.

If any man confess not that God is verily Emmanuel, and, therefore, the blessed Virgin is the mother of God (for she begot him according to the flesh : *The Word of God was made flesh, John 1,*) let him be anathema.

CAP. 2.

If any man confess not that the Word of God the Father was united to the flesh, according to the substance, and that there is one Christ with his proper flesh, that is, that the same God is at once also man, let him be anathema.

CAP. 3.

If any man divide in one Christ the substances after the unity, joining them by that connection alone, and that relationship which is effected according to the dignity of the flesh, or even according to authority and power, and not rather by the union which is made by the natural unity, let him be anathema.

CAP. 4.

If any man divide among two persons or substances these words which are contained in the Apostolical and Evangelical writings, or which are said of Christ by the saints, or by himself, and apply some of them to man, as if specially understood apart from the Word of God, and others, as if becoming God, to the Word alone of God the Father, let him be anathema.

CAP. 5.

If any man dare say that the man Christ is Theophoron, that is, God-bearing, and say not rather that he is verily God, as well as Son by nature, in that the Word was made flesh and communicated as we do, with flesh and blood, let him be anathema.

CAP. 6.

If any man say that the Word of God the Father, is the God or Lord of Christ, and not rather confess him to be at once both God and man, because the Word was made flesh, according to the Scriptures, let him be anathema.

CAP. 7.

If any man say that the man Jesus was, as if aided by the co-operating God the Word, and render the glory of the only begotten, as if unto another besides him, let him be anathema.

CAP. 8.

If any man dare to say that the assumed man is to be adored with God the Word, and con-glorified, and to be named God, as one with another (for the syllable *con*, which is prefixt, may seem to call for that reading) and venerate not rather by one supplication Emmanuel, and render unto him one glorification, according to the saying : The Word was made flesh, let him be anathema.

CAP. 9.

If any man say that the one Lord Jesus Christ was glorified by the Holy Ghost, as if he used through him another person's power, and received from him efficiency against the unclean spirits, and ability to perform divine miracles before men ; and confesse snot rather his proper Spirit, by which he performed the divine miracles, let him be anathema.

CAP. 10.

That Christ is the Pontiff and Apostle of our confession, the holy Scriptures declare : *For he offered himself for us, as an odor of sweetness to God and to the Father.* Therefore, if any man say that he was made our Pontiff and Apostle, not the very Word of God (when he was made flesh and man according to us men) but as if another man besides him especially born of the woman ; or, if he say that he offered himself a vic-

tim for himself, and not for us, (for he that knew no sin at all needed no sacrifice) let him be anathema.

CAP- 11.

If any man confess not the flesh of the Lord to be life-giving, and the proper flesh of the very Word of God the Father, but as of some other person besides him, joined to him by dignity, or, as if having a divine habitation, and not rather to be life-giving, because it was made the proper flesh of the Word, competent to vivify all things, let him be anathema.

CAP. 12.

If any man confess not that the Word of God suffered in the flesh, and was crucified in the flesh, and tasted death in the flesh ; and that he was made the first-born from the dead, in as much as he, God, is life and life-giver, let him be anathema.

CAP. 13.

The great and holy Council, therefore, saith that he who was naturally born of God the Father, is the only begotten Son, God of true God, light of light, by whom and with whom hath the Father made all things ; that he descended from heaven, was incarnated and made man, suffered and rose the third day, and ascended again into heaven. These sayings we should follow, these dogmas we should obey, considering what it is to be incarnated, and the Word of God to be made man. For we say not that the nature of God was converted, or changed, or made flesh ; nor that it was transformed into perfect man, which consists of soul and body ; but rather that he united to himself flesh, animated by a rational soul, and that the Word was substantially, ineffably, and incomprehensibly made man, and that he may be called the Son of man also, not from mere will only, nor from the sole assumption of the person, but because the opposite natures have coalesced, one Christ and Son however resulting from both, the diversity of the natures being not vacated or cancelled by the union, but because they effected for

us at once one God, and Christ, and the Son, that is, the divinity and humanity of that mysterious and ineffable union of copulation. Therefore, he who before all ages was born of the Father, was also carnally born of a woman in time. Not that his divine nature took origin from the blessed Virgin, nor that he had on his own part any need to be born again after that nativity which he had from the Father, (for it would be both silly and absurd to say, that he who was before all ages, and co-eternal with the Father, would need a second birth for coming into existence) but because he has for our salvation, assumed human nature, and come from a woman, therefore he is said to be carnally born. Nor is an ordinary man first born of the Virgin, and then at last the Word dwelt in him, but he has in the very virginal womb united to himself flesh, and endured a carnal generation and effected the birth of his flesh. Thus we say that he suffered and rose again from the dead, not because God the Word suffered in his proper nature, or received the scars and cuts of the nails or other wounds, (God as being incorporeal, is above suffering) but because that body which was made his own, endured this. Consequently, he is said to have endured all these things for us. In that body which suffered, was God, who could not suffer. In the same manner we understand his death : for the life and life-giving God the Word is immortal, and by nature incorruptible, but because *his own proper body, Heb. II, 9, has by God's grace tasted death for us all* : for which reason, he is said to have suffered death for us ; not that he experienced death in his own nature, (which would be insane either to think or say) but that as we have said, his own true flesh tasted death ; also when his own true flesh rose again, we say resurrection, not because he had fallen into corruption, (which God forbid,) but because his body rose again. Therefore we confess one Christ and Lord, not as adoring man with the Word, to obviate every sort of division, but adoring now one and the same person, because his body is

not alien from the Word, with which he himself sitteth by the Father. We say not so, as if two Sons be sitting, but one by unity with the flesh ; as if we be disposed to admit such an union was substantially effected, or a passible, or an unbecoming one, we fall into the error of asserting two Sons. For we must necessarily say and discern, that man was separately dignified with the sole appellation of Son, and again that the Word which is from God in man, is really the Son of God ; but we must not divide the one Lord Jesus Christ into two persons.—The coalition of persons imagined by some people, is not of the true faith. For the Scriptures say not : 'The Word of God hath assumed the person of man, but that it was made flesh. Which proves that the Word of God had, as we have, the elements of flesh and blood, and that he has made our body properly his own ; and that he, as man, came from a woman without discarding or excluding the Deity, or that generation which he had from the Father ; but that God in assuming flesh continued what he had been. In this manner, therefore, is a profession of the true faith made. We have learned that the holy Fathers were of this way of thinking ; and that they consequently hesitated not to call the blessed Virgin *Theotocon*, that is, mother of God, not because the nature of the Word and the Deity took origin in the blessed Virgin, but because from her was born that body, animated with a rational soul, to which the Word of God being substantially united, is said to have been carnally born. Wherefore I write these things to you, through the charity that is in Christ Jesus, as a brother, beseeching and conjuring before God and his angels, that you hold these same principles with us, and also that you promulgate them, to the purpose that the peace of the churches be preserved, and the bond of charity and harmony remain unbroken among the Priests of God."

A long list of Greek Fathers, Councils and Historians, equally clear and strong, are here omitted, from the firm conviction

that these, which are given, afford the pious and candid reader a full and satisfactory evidence of the faith and doctrine which came down from the Apostles in the churches of Greece, Asia, and Egypt, in regard to the Incarnation of Christ our Lord, and the maternity of the blessed Virgin Mary. Now see the proofs and authorities in the Western Church.

TERTULLIANUS, A. D. 200.

Lib. de Carne Christi, Cap. 1. "Let us examine the corporal substance of the Lord; there being no question raised about his spiritual. The reality of his flesh, and its quality, is under consideration—whether it had been, whence it came, and what was its quality. The denial of it would extinguish our resurrection. Marcion, to prepare the way for the denial of Christ's flesh, has denied his nativity, or that he might discard the nativity he has denied the flesh, lest they mutually corroborate one another, and lest the nativity and the flesh correspond; as if he might not by the same heretical presumption, after having admitted the flesh, either deny the nativity, as his disciple and deserter Apelles had done, or after having confessed both the flesh and nativity, he might get rid of them by false interpretation, as his fellow student and seceder, Valentine, did. The man who feigned a visionary flesh for Christ, might also invent an imaginary nativity, such as the conception, pregnancy, and birth of the Virgin; and then the whole system of the infancy would be visionary,

Cap. 5. "Now answer, you murderer of the truth. Was not God truly crucified? Was he not truly dead, and really interred? Has he not truly risen again? If he had not truly died, Paul erroneously declared that he knew among us nothing but Christ crucified; he erroneously taught that Christ was buried; erroneously proclaimed that he rose again. Therefore our faith is erroneous, and all that we hope from Christ is a phantom. You, the most wicked of men, justify the murderers of God; for Christ suffered nothing from them, if he suffered

nothing in reality. Spare the only hope of the whole world, you that strike at the essential foundation of the faith. What is the humiliation of God, is exaltation to me? My salvation is secure, if I am not ashamed of my Lord. He saith: He that is ashamed of me, I will also be ashamed of him. The Son of God is not ashamed to be born of a woman; and the Son of God died, was buried, and rose again: it is credible, because it is foolishness; it is certain, because it is impossible with men. But how could these things be true in him, if he had not been a real man; if he had not truly in him that which might be stabbed, that which might endure death, that which might be buried, and that which might rise again? That is to say, a flesh interfused with blood, furnished with bones, interwoven with nerves, and interspersed with veins; that which is susceptible of birth and death, human flesh, of course, made of a woman, made under the law.

In Apologetico, Cap. 21. "He is a ray of God, as had been prophesied in all former ages, he descended into the Virgin, and his flesh was formed in her womb: he was born man joined with God; the flesh furnished with a soul, is nourished and matured into boyhood; he speaks, teaches, and works; and this is Christ."

CYPRIANUS, A. D. 250.

Epist. 73. "Does Marcion hold this Trinity? Does he declare the same Father, Creator, whom we also declare? Does he acknowledge the same one Christ to be the Son, born of the Virgin Mary, who was the Word made flesh, who has taken away our sins? who has conquered death by dying? who first initiated the resurrection of the flesh in himself, and proved to his disciples that he rose again in the same flesh?"

De bono Patientiæ. "The Son of God, descending from the high heavens to the earth, disdained not to put on human flesh, and whilst he was not himself a sinner, to bear the sins of others;

laying aside in the meantime immortality, he suffered himself to become a mortal, that the innocent be put to death for the guilty."

EUTYCHIANUS, A. D. 375.

Epist. ad Episcopos Baticæ. "The Creator of man had no need to become man, but we needed that he would become flesh, and that he would dwell amongst us ; that is, that by the assumption of flesh, he alone would possess the internal properties of all flesh. His humiliation is our exaltation, his dishonor our honor. He, being God, made himself a partaker of flesh, that we in our turn, being renewed in the flesh, become sharers in the divinity."

LACTANTIUS, A. D. 320.

De vera sapientia et religione, lib. 4, Cap. 13. "That Christ was man, Jeremias teaches, saying : And he is man, and who knew him ? Isaias also : And God will send a man to them, and he will save them ; judging, he will heal them. And Moses, in Numbers, thus saith : A star shall rise from Jacob, and a man shall spring up from Israel."

AMBROSIUS, A. D. 370.

De incarnationis Dominicæ mysterio, Cap. 2. "This is said (If thou offerest rightly, but dividest not rightly thou sinnest,) to Valentinian and Manicheus, who imagined that the reality of the human flesh was not assumed by Christ.

Lib. 1, de Sacramentis, Cap. 5. "Remember that I said : Christ has assumed flesh, not a would-be flesh, but the reality of flesh ; Christ has really assumed flesh."

HIERONYMUS, A. D. 390.

Ad Cap. 14, Matthæi. "If, according to Marcion and Manicheus, our Lord was not born of the Virgin, but was seen

as an apparition, how are the Apostles frightened lest they see an apparition and so forth. Whosoever imagine that the body of the Lord was not real, because he walked upon the loose water, a fleeting and ærial substance, let them say how Peter walked upon it, whom they will not deny to be a real man.

Ad Cap. 4, Epist. ad Gal. "Remark carefully, that he said, *not made by the woman*, as Marcion and the other heretics would have it, who pretend that the Lord's flesh was visionary, but *from the woman*, that he may be believed not to be made by her, but from her."

PRUDENTIUS, A. D. 380.

In Apotheosi contra Ebionem. "He carries the work which he formed ; the maker is not ashamed to carry what he made, the body, I say, and the soul : he formed it with his own hands, and breathed the soul into it with his mouth. God has assumed the whole man, because the whole man was made by him."

AUGUSTINUS, A. D. 400.

Hæresi 11. "Valentinian says that Christ was sent by the Father, that is, by the profound spiritual, or that he brought with him a celestial body, and that he assumed nothing from the Virgin Mary, but passed through her, as if through a vein or pipe, without assuming any flesh from her.

Hæresi 21. "The Cerdonians say that Christ himself, born of a female, neither had flesh nor was truly dead, nor suffered any thing, but that he feigned the passion.

De fide contra Manichæos, Cap. 26. "We believe that the Lord assumed true man, and that in him, he, the invisible God, visibly appeared to mankind ; and that in him he lived among men ; that in him he suffered afflictions from men ; that in him he taught man from whom he should fly, what he should suffer, whither he should go."

RUFFINUS, A. D. 400.

In Apologia pro fide sua ad Anastasium. “We also confess that the Son of God, born in these latter days, assumed of the Virgin and the Holy Ghost the flesh and soul of human nature, in which he suffered and was buried, and rose again the third day ; rising in the same flesh which had been deposited in the sepulchre.”

LEO MAGNUS, A. D. 450.

In Solemnitate Nativitatis Domini, Sermone 1, Cap. 1.—“The Son of God according to the fullness of time, which the inscrutable depth of the divine counsel had disposed, assumed the nature of the human race to reconcile it to its author ; that the inventor of death, the devil, be subdued by that nature which he had conquered.

De Epiphania, Sermone 7, Cap. 3. “The only begotten Son of God has condescended by one stretch of his majesty, both to be born as a man, and to be murdered by men.

Epistola decima ad Flavianum contra Eutychetis perfidiam et heræsim, Cap. 1. “By the perusal of your charity’s letter and of the Acts of the Bishops there assembled, we are finally made acquainted with the scandals which have occurred among you, and the attacks which are made upon the integrity of the faith. The things which had been previously hidden are now brought before us. Eutyches, who seemed honored with the clerical name, is now represented as extremely ignorant and imprudent, so that even the Prophet, *Ps. XXXV*, saith of him : *He hath devised iniquity in his bed.* What is more iniquitous than to hold evil thoughts, and not to take the advice of the wise and the learned ? Into that pit do they fall, who, when any difficulty crosses them in their search for the truth, have not recourse to the Prophetical sayings, or to the Apostolical writings, or to the Evangelical authorities, but to themselves.—Thus they become the teachers of error, since they had not

been the disciples of the truth. What information could he glean from the sacred pages of the Testaments, who understands not even the first principles of the Creed itself. Even what is uttered throughout the world by all generated persons, is not yet planted in the heart of that old man.

Cap. 2. Not knowing, therefore, what he ought to believe concerning the Incarnation of the Word of God, and being unwilling to gain any knowledge of it in the extensive field of the holy Scriptures, he should at least know from hearing, that the constant and uniform confession of the faithful throughout the whole world is : that they believe in God the Father Almighty, and in Jesus Christ his only Son, our Lord, who was born of the Holy Ghost and the Virgin Mary. With these three sentences are the machinations of almost all heretics shattered. For, when the Father is believed to be God, omnipotent and eternal, it follows that the Son is co-eternal with him, differing in no respect from the Father, as being born God of God, omnipotent from omnipotent, co-eternal from eternal, not posterior in time, not inferior in power, not dissimilar in glory, not divided in essence : the same only begotten of the eternal Father is born eternal by the Holy Ghost of the Virgin Mary : which temporal nativity neither detracts from, nor adds to, the divine and eternal nativity, but totally tends to restore fallen man ; to overcome death and the devil who held the dominion of death : for we could not overcome the power of sin and of death, had he not assumed our nature and made it his own, whom sin could not pollute, nor death retain. Because he was conceived by the Holy Ghost in the womb of the Virgin mother, who begot and conceived him without violation of her virginity. But if the man could not draw from this pure fountain of the Christian doctrine the true knowledge, by reason that the splendor of the truth is stifled by the innate darkness of his heart, he might have learned the heavenly doctrine published by the Evangelist, *Matt. 1. The generation of Jesus Christ, the son of David, the*

son of *Abraham*. He might also have consulted the Apostle, *Rom. I*. Paul a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God, which he had promised before by his prophets in the holy Scriptures, concerning his Son who was made to him of the seed of David, according to the flesh : He might also have turned his attention to the prophecies, and learned God's promises to Abraham,—*Gen. XXII*, 18. *In thy seed shall all the nations of the earth be blessed* ; and lest he would doubt the propriety of this seed, he might have followed the Apostle, *Gal. III*, 16. *To Abraham were the promises made, and to his seed*. He saith not : *And to his seeds*, as of many, *but as of one*. *And to thy seed, which is Christ*. He might have by heart the words of *Isaias, VII*, saying : *Behold a virgin shall conceive and bear a Son, and his name shall be called Emmanuel, which, being interpreted, is, God with us*. He might, too, have faithfully read the same prophet's words : *A child is born to us, and a son is given to us, and the government is upon his shoulders ; and his name is called the angel of the great counsel, wonderful, counsellor, the mighty God, prince of peace, the Father of the world to comè*. Not delusively saying that the Word was made flesh, and born in a human form of the Virgin without the reality of the maternal body. Or, he might have imagined that our Lord, Jesus Christ, is not of our nature, because the Angel sent to the blessed Mary, ever Virgin, saith : *Lukc I*. *The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee*. *And therefore also the Holy which shall be born of thee, shall be called the Son of God*, that, although the child conceived of the virgin was of divine origin, the flesh of the child conceived was of the nature of the virgin conceiving it. But not so are we to understand that generation, singularly astonishing and astonishingly singular, that by the novelty of the creation, the propriety of the race be cancelled. For the Holy Ghost gave fecundity to the virgin, the reality of the

body is assumed from her body, and when Wisdom built for itself a house, *The Word was made flesh and dwelt amongst us* : that is, in that flesh which he assumed from man, and which the spirit of rational life animated.

Cap. III. Therefore, the properties of each nature being preserved and united into one person, humility being received by majesty, infirmity by power, mortality by eternity, and for liquidating the debt of our condition, the inviolable nature is united to the passible nature, that consistently, with our remedies, the one and the same mediator of God and men, the man Jesus Christ, might both die from the one and might not die from the other. Therefore, in the entire and perfect nature of true man, is the true God born, whole in his own properties, and whole in ours. For the properties which the deceiver introduced, and deluded man admitted, have no place in the Saviour. Not because he assumed a community of human infirmities was he a partaker of our sins. He assumed the form of a servant without a stain of sin, exalting human nature, not lowering the divine : for that emptying by which he, invisible God, made himself visible, the Creator and Lord of all things, willed to become one of mortals ; the condescension was an act of mercy, not a defect of power. He, therefore, continuing in the form of God, the same was in the form of a servant made man, each nature retaining without defect its peculiar properties. And as the form of God cancels not the form of the servant, so the form of the servant lessens not the form of God. Because the devil gloried that through his fraud man had been deceived, stripped of his heavenly graces, bereft of immortality, and fallen under the dread sentence of death, and that he himself had found some solace in his miseries in the company of a fellow prevaricator, and that God also had, consistently with justice, to commute his own decree in regard to man whom he had created in such dignity ; a dispensation of the secret decree became necessary, that the immutable God, (whose will cannot be deprived of its

benignity,) would by a secret mystery, carry into effect the former decree of his mercy towards us, and that man, hurried into crime by the devil's craft and wickedness, should not perish in opposition to God's purpose.

Cap. 4. Wherefore, the Son of God, although receding not from his Father's glory, descends to this lower world, being generated in a strange order and novel birth. Strange order, because God, invisible in his own properties, is made visible in ours. He who is incomprehensible, condescends to become comprehensible. Existing before all eternity, he begins to be in time. The Lord of the universe, having veiled the immensity of his majesty, assumed the form of a servant. The impassible God disdains not to become a passible man, the immortal to submit to the laws of death. And he was in a novel birth generated, because the unviolated virginity which knew not concupiscence, ministered the material of the flesh. Therefore the nature of the Lord is assumed from the mother ; not a sin is in the Lord Jesus Christ, born of the virgin's womb, because the nativity is miraculous, it is unlike our nature. For he who is true God, is also true man. And in this unity there is no illusion, since the humility of the man and the magnitude of the deity are there together. As God is not altered by the humiliation, so man is not absorbed in the dignity. Each form discharges its proper office in the community of the other ; that is, the Word fulfils the office of the Word, and the flesh acts the part of the flesh. The one shines forth in the miracles, the other sinks under the injuries. And as the Word has not receded from the equality of his Father's glory, so the flesh has not relinquished the nature of our race. The Son of God and the Son of man is truly one and the same. God, inasmuch as the Word was in the beginning, and the Word was with God, and the Word was God. Man, insasmuch as the Word was made flesh, and dwelt among us. God, inasmuch as by him were all things made, and without him was made nothing

that was made. Man, in as much as he was made of a woman, made under the law. The nativity of the flesh is a display of human nature ; the nativity from a virgin indicates the divine power. The infancy of the child is shown by the lowness of the cradle ; the greatness of the Most High is attested by the voice of the angels. He is like men, whom wicked Herod seeks to destroy ; but he is the Lord of all things whom the Wise men delight humbly to adore. Now as he comes to the baptism of his precursor, John, lest the divinity hid under the veil of the flesh remain unknown, the voice of the Father sounding from the heavens, declares : *This is my beloved Son, in whom I am well pleased.* Whom, therefore, as man, the crafty devil tempts, the same, as God, the angelic choir divinely adores. To hunger, to thirst, to sleep, to be weary, is surely a human act. But to feed five thousand men with five loaves, to afford to the Samaritan woman a draught of the living water, that she might not thirst again, to walk with firm steps upon the sea, to command the tempest, and to allay the rolling waves, are undoubtedly manifestations of the divinity. Therefore, as it is not, (that I may omit many things,) the part of the same nature to weep in compassion over a departed friend, and to call him after four days interment, by his word, to life again, or to hang upon the tree, to turn light into night, to cause all the elements to tremble, to be pierced with the nails, and to open the gates of paradise to the robber's faith ; so it is not the part of the same nature to say : *My Father and I are one*, and to say : *The Father is greater than me.* For although in the Lord Jesus Christ be one person, that of God and man, however there is one thing from which the contumely is common in both, another thing from which the glory is common. From our nature he has that humanity which is less than the Father ; from the Father he has the divinity equal to the Father.

Cap. 5. By reason therefore of this unity of person, to be understood in both natures, the Son of man is said to have des-

cended from heaven, when the Son of God had assumed flesh of that virgin of whom he was born. And again, the Son of God is said to be crucified and buried, whilst he endured not these things in that divinity by which he is the only begotten, co-eternal and consubstantial with the Father, but in the infirmity of our nature. Hence, we all confess in the creed the only begotten Son of God was crucified, dead and buried, according to the saying of the Apostle, *1 Cor. II, 8*. For if they had known it, they would not have crucified the Lord of glory. And when our Lord himself and Saviour asked what was the faith of his disciples, saying : *Matt. XVI. Whom do men say the Son of man is ?* and when they disclosed the various opinions of others, he saith : But whom do you say that I am ? I, who certainly am the Son of man, and whom you see in the form of a servant, and in the verity of flesh, whom do you say that I am ? And when Peter, being divinely inspired, and going to benefit by his confession all nations, saith : *Thou art Christ, the Son of the living God*. Being deservedly pronounced blessed by the Lord, he drew from the principle rock the solidity of power and of name, he who through revelation from the Father, confessed that he was Son of the living God, and Christ. For one of these properties, if admitted apart from the other, avails not to salvation. It is equally sinful to believe the Lord Jesus Christ, as God alone, aside from man, or man only without God, And the whole forty days after the resurrection were spent by the Lord in giving the clearest demonstration of both natures, the Godhead and the manhood.—He conversed with his disciples, and drank and ate in their company, and permitted his wounds to be closely examined by the faithful, in proof of his humanity. He entered in by the closed doors, stood in their midst, imparted by his breath the Holy Ghost, opened their understanding and expounded the gospels, showed the very wounds in his hands and feet and side, and the several other signs of his recent passion, saying : See my hands

and feet, that it is I, myself : Handle and see : for a spirit hath not flesh and bones as you see me having, *Luke XXIV, John XX* : that it may be known that the individual properties of the divine and human natures abide in him, and that so we may understand that the Word is not what the flesh is, and that we confess the Word and the flesh to be the only begotten Son of God. In this sacrament of faith, Eutyches has no share, since he confesses not our nature to be in the only begotten of God, neither by the humility of the mortality, nor by the glory of the resurrection. He trembles not at the saying of the apostle and evangelist : 1 *John IV, Every spirit which confesseth that Christ Jesus is come in the flesh, is of God, and every spirit that dissolveth Jesus, is not of God, and this is antichrist.* But what means to dissolve Jesus, unless it be to separate from him human nature, and to destroy with impudent figments the mystery of the faith by which we have been saved ? The person that is blind in regard to the nature of Christ's body, is blind, of course, with respect to his passion. For if he think not that the cross of the Lord was false, and doubt not the reality of the passion endured for our salvation, whose death he believes, he acknowledges also his flesh. He doubts not that he was a man of our flesh, whom he acknowledges to have been passible : for a negation of the true flesh is a negation of the corporal passion. If he admit the Christian religion, and turn not his ear from the preachings of the gospel, he would see what nature was it that hung upon the cross and was pierced with the spear, and he would understand that from Christ's side flowed blood and water, to irrigate with the laver, and the cup, the Church of God. He would also hear the apostle, St. Peter, preaching, that the sanctification of the spirit is effected by the sprinkling of the blood of Christ ; neither would he carelessly read the words of the same Apostle, 1 *Pet. I, 19.—Knowing that you were not redeemed with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers, but with the precious blood of Christ, as of a*

lamb unspotted and undefiled. Also he would not oppose the testimony of St. John the apostle, saying : 1 *John I*, 7.—*And the blood of Jesus Christ, his Son, cleanseth us from all sin.* And again : *This is the victory which overcame the world, your faith ; 1 John V*, 4. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ?—This is he that came by water and blood ; not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. And there are three who give testimony in heaven : the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth : the spirit, the water, and the blood. And these three are one. Certainly the Spirit of sanctification, and the blood of redemption, and the water of baptism : which three are one, and remain individuals ; and neither of them is separated from its connection. The Catholic Church exists and progresses by the belief that in Christ Jesus, neither the humanity is apart from the true divinity, nor the divinity is without the true humanity.”

FULGENTIUS, A. D. 500.

De Fide ad Petrum, Cap. 2. “God loved the world so much that he gave his only begotten Son. God sent his Son into the world, not to judge the world, but to save it. He that is called the Son, if the same be also the Father, would not be truly called the Son, because he would not be born of God, but of the Virgin only. In short, the Father would not declare from heaven by his own voice that he is his Son : *This is my beloved Son in whom I am well pleased.* Nor would the Apostle have said of the Father : *Who hath not spared his own Son, but delivered him up for all men.* All these divine sayings, promulgated for our instruction, must be true. It is a truth which the holy Catholic Church proclaims, that the Son alone was born of the Father, according to the divinity, and that he

is, as well as the Father, immortal, impassible and immutable God ; and that according to the flesh, not the Father, but his only begotten Son, was born in time, without damage to his eternity, suffered without damage to his impassibility, died without damage to his immortality; as being true God and eternal life, he rose without loss to his incommutability. The Son is one eternal God with the Father. *I and the Father are one. John X.* The same was made for us a true and perfect man. He is true man, in that he, being true God, has a true human nature ; and he is a perfect man by having received human flesh and a rational soul. The only begotten God was once born of the Father, and once of the Mother.— He was born of the Father, God the Word, and was born of the Mother, the Word made flesh. Therefore, the Son of God is one and the same God, born before all ages, and born in time ; and each nativity is of the one God ; divine, according to which the creator in the form of God is co-eternal God with the Father ; divine, according to which emptying himself, and receiving the form of a servant, he has formed himself by the reception of the same servile form, not only in the conception of the maternal womb, when he became man, but also he, God made man, came forth from the said maternal womb, and the same God made man hung upon the cross, and the same God made man was deposited in the sepulchre, and the same God made man rose the third day from the dead : but the same God was laid in the tomb according to the flesh alone, and descended into hell according to the soul alone ; which returning the third day to the flesh, the same God rose from the sepulchre according to the flesh which was laid in the sepulchre ; on the fortieth day after the resurrection, the same God made man ascended into heaven, and sitteth at the right hand of God, from thence he shall come, at the end of the world, to judge the living and the dead. Therefore, the Word made flesh is the only begotten Son of God, the Lord Jesus Christ,

mediator of God and men. And he is for this reason mediator, because he, God and true man, having with the Father the one nature of the divinity, and with the mother the same substance of the humanity, having from us even unto death the penalty of our iniquity, having from God the Father incommutable justice. For our iniquity, he died temporally ; through his self-justice he is eternally living and will bestow immortality upon mortals. He has certainly preserved his humanity perfect in the perfection of his divinity. He has, by the reality and incommutability of his immortality. absorbed the reality of our mortality by meeting death. This is what St. Peter attests : *1 Peter III. Christ has swallowed down death that we may be heirs of eternal life.* St Paul also teaches, *2 Tim. I, 10.—Christ hath destroyed death, and brought to light life and incorruption.* Therefore, Christ has tasted death because he was a true man, and he also swallowed down death because he is true God. Certainly, he, as the Apostle saith, died from infirmity, but he lives by the power of God ; he is one and the same, who, according to the prophecy of holy David, *Ps. LXXXVI, 5, is made man in Sion, and the Highest himself hath founded her.* Consequently, neither is the divinity of Christ alien from the nature of the Father, according to what is said : In the beginning was the Word, and the Word was with God, and the Word was God ; the same was in the beginning with God. All things were made by him ; and without him was nothing made that was made ; nor is his humanity alien from the nature of the mother, according to that the Word was made flesh and dwelt amongst us : for that nature which always remains begotten of the Father, has without sin assumed our nature by being born of the virgin. For neither could the eternal and divine nature be, by any means, temporally conceived and temporally born of our nature, had not the ineffable divinity, by the assumption of human reality, temporally received true conception and nativity. Thus the true and eternal God is

truly conceived in time, and born of the virgin : for when the fullness of time came, God sent his Son, born of a woman, made under the law, to redeem those who were under the law, that we may all receive the adoption of the sons of God. John, the Evangelist, confirming the same position, after having said : The Word was made flesh and dwelt amongst us, declares : And we have seen his glory, the glory, as it were, of the only begotten of the Father, full of grace and truth. Thus he, the Creator and Lord of all spirits and all bodies, that is, of all natures, has created the virgin, to be created of the virgin, and her whose creator he was, he made his mother, when he was conceived and born of her flesh ; the immense and eternal God received the true material flesh ; that according to the reality of the servile form, God would mercifully become man, and according to the form of God, the same God remaining man, would not lack the natural reality. Therefore, believe thus : that Christ the Son of God, that is, one person of the blessed Trinity, is true God, so that you doubt not that his divinity is born of the nature of the Father. And believe him thus to be true man, so that you imagine not that his flesh is of a celestial or ærial, or of any other nature, but of the same nature with the flesh of all men ; that is, the flesh which God himself created of the earth for the first man, and which he created for all other men, whom he creates from men by propagation. Although the flesh of Christ, and of all men, be of one and the same nature, this, however, which the Word condescended to unite to himself from the virgin mother, is conceived without sin, born without sin ; as according to it the eternal and merciful just God is both conceived and born, and the Lord of glory is crucified."

Ad Donatum de Fide Orthodoxa. "Hear, O Israel, the Lord thy God is one God. This testimony is so clear and strong, that there seems to be no possibility of evading it.— Since the faithful are forbidden by this precept, to worship by

any means two Gods, let them believe that the Father and the Son are naturally one God, so that they worship not the Father apart from the Son, nor the Son without the Father. If they deny that the Son is the Lord their God, they are at once refuted by the testimony of the heavenly Father, saying, through the mouth of the prophet, *Osee I, 7. And I will have mercy on the house of Juda, and I will save them by the Lord their God.* That he is the Lord our God, the truth itself teaches, where the confession of the holy apostle, Thomas, contradicts the heretical depravity, exclaiming : *John XX. My Lord, and my God.*—Hence it follows, that when they confess without a doubt, that the Father is Lord God, they are compelled by the prophetic and evangelical truth, to confess also that the Son is Lord God. Either let them confess that the Father and Son, the propriety of the persons being observed, are naturally one God ; or, confessing the Father alone as their Lord God, then they must say that the Son is neither their Lord nor their God. When they say so, they shall never dare to call themselves Christians : whereas, the Christian takes that name from Christ. He cannot be at all a Christian, who denies that Christ is his Lord God. Therefore, let them confess that the Father and the Son are not two Lords, Gods, but one Lord their God, if they would hold the true faith and would not be recreant to the legal and evangelical precept. Thus can they observe the sense and obligation of that commandment : *The Lord thy God thou shalt adore, and him alone shalt thou serve.* It is not allowed by the commandment so to adore God the Father, as to neglect to adore God the Son. Whereas, it is certainly written of the Son, in Deuteronomy : Be glad, ye heavens, with him at once ; adore him, all you his angels. *Ps. XCVI.* Of him holy David also says : *Ps. LXXI:* And all the kings of the earth shall him adore, and all nations shall him serve.

For if the Son were not according to the divinity, one God with the Father, certainly he would not be of the same nature

with him ; and if he were of another nature, he would be without doubt a creature. But if he were a creature, the authority of the holy Scriptures would not command, but rather forbid him to be served. The holy Scriptures, which truly and heavenly teach that there is one Lord God, proclaim that the Father is true God, and that the Son is also true God. Of the Father, St. Paul saith : 1 *Thess. I*, 9. You have turned to God from idols, to serve the living and true God, and to wait for his Son from heaven whom he raised up from the dead, Jesus, who hath delivered us from the wrath to come. This Jesus-Christ is not Son of God the Father in the manner that we are sons ; he is the proper son, we are redeemed sons ; he is a begotten son, we are made ; he is the true, we are adopted sons. He who is the true son, is also the true God, not generated by adoption, but naturally begotten of the Father. In whom, true God and true Son, is the true divinity, for this reason, that he has the natural nativity from the Father. Wherefore, St. John saith : 1 *John V*, 20. We know that the Son of God is come ; and he hath given us understanding that we may know the true God, and may be in his Son, Jesus Christ. This is the true God and life eternal. To worship, therefore, the true God, and to serve the true God, certainly is not to change the truth into a lie.

Now hear a few words concerning the mystery of the Lord's incarnation. Christ the Son of God, who truly calls himself the truth, is true God as well as true man. In him is the plenitude of the divine nature, and also the plenitude of the human substance. For in him is the natural verity of the divinity, the natural verity of the rational soul, and the natural verity of the flesh. Wherefore, he has the natural divinity in common with the Father, and he has the natural humanity in common with the virgin mother. Therefore, if any man so predicates the true divinity in Christ, as to venture to deny his true flesh, he is not a Catholic Christian, but a manichean heretic ; whereas,

Christ himself saith to the doubting disciples : *Feel, and see* that a spirit has not flesh and bones, as you see me having.

Again, if any person so proclaim the verity of the soul and flesh in Christ, as to deny in him the verity of the Deity, that is, if he so says that Christ is man, as to deny him to be God, he is not a Catholic Christian but a photinian heretic. For Christ as he is, according to the true divinity of God, the creator of men, so is he according to the true flesh, the mediator of God and man: for he would not at all be a mediator, either, if he would not have in common with the Father the nature of the Divinity, or, in common with men the substance of the flesh and soul. In so much is the man, Christ Jesus, the mediator of men, in as much as he has naturally received from the Father the form of God, and from the virgin mother the nature of the servant, which he would save in us. Man would never receive from God the grace of salvation, if in the one person of Christ, would not remain the community of the divine and human natures.

Therefore, as the verity of Christ has the natural verity of the divinity from the Father, so has it the natural verity of the humanity from the virgin, that it might be the Saviour of the human soul and flesh. He is one in whom the twofold nature is inseparable and indivisible, and the one person of both natures. On this subject are other heretics conflicting and directly opposite to one another, Nestorius and Eutyches.—Nestorius admits two natures, and strives to maintain two persons in Christ, whose mind is so involved in the clouds of falsehood, that he would engraft upon the Christian faith his perfidious lie. For the Christian faith truly predicates two natures, and positively denies two persons in him. But Eutyches truly holds one person and falsely preaches his one nature; whilst the true faith knows the propriety of both natures in Christ so as to admit the one person of the divine and human nature.

There is certainly one Christ, who in the beginning was the Word and the Word was with God, and God was the Word. Which Word was also made flesh and dwelt amongst us.—Hence is Sabellius refuted ; for as the Word was with God, it is evident that the person of the Father is one, and that of the Son another. Hence, also, is Arius defeated : for as the Word was God, it follows that the nature of the Father and of the Son is one. For showing the reality of person, it is enough that the Son alone is called the Word ; and in proof of the community of nature, the Father is called God, and the Son is also styled God. Both Manicheus and Photinus are together confounded by the saying : *And the Word was made flesh.*—Certainly, by the name Word is the true divinity known, and from the name flesh is the true humanity certainly inferred ; so that Christ the Son, both true God and true man, may be known in the natural verity of each name, and so neither Manicheus dare to preach in him a false flesh, nor Photinus can deprive him of the natural Deity.

Nestorius, likewise, and Eutyches, are confounded by the Apostolical sayings ; the one is compelled to acknowledge that the person of Christ cannot be doubled ; the other is forced to declare that the doubled nature of Christ cannot be confounded. He is certainly one Christ, of whom the said Apostle, *Rom. IX, 5*, saith : Whose are the fathers, and of whom is Christ according to the flesh, who is over all things, God blessed forever. Wherein, he being full of the Holy Ghost has demonstrated both the one person and the two-fold nature of Christ, that is, saying : From whom is Christ according to the flesh, who is over all things, God blessed for ever. As he undoubtedly shows by the name of God and the flesh, the truth of each nature, so by the name of Christ, he teaches the one person of the divinity, and of the humanity : For Christ, who is from the Father, according to the divinity, is over all things, God blessed for ever. The nature which the Son of God has from the

Father, is not confounded with that nature which the same God has assumed of the virgin. Neither had Christ at any time two persons, because the same one begotten God is both, according to the divinity, born of the Father, and according to the flesh, descended from the virgin. And because the word made flesh proceeded as a spouse from his bed chamber. He is one, who, whilst the propriety of each nature is preserved, is both crucified in infirmity, and lives by the power of God."

GREGORIUS MAGNUS, A. D. 590.

Lib. 17, Moralium, Cap. 18. "That there be a rational victim, man was to be offered up; and that he might cleanse man from sins, he should be a man and without a sin. But what man would be without sin if he descended from the mixture of sin? Wherefore, the Son of God came, for our sake, into the womb of the Virgin, and was there made man for us. Human nature, not sin, is assumed by him. He was made a sacrifice for us: he offered his body for sinners, a victim without sin, which might die in the humanity, and cleanse by the justice.

SYNODUS LATERANENSIS SUB MARTINO PAPA, A. D. 650.

In Consultatione 5, Cap. 2. "If any person confess not, according to the holy Fathers, that one of the blessed and consubstantial and adorable Trinity, God the Word, properly and truly descended from heaven, and was incarnated by the Holy Ghost and ever blessed Virgin Mary, and was made man, crucified in the flesh, suffered of his own accord for us, and was buried; ascended into heaven, and is sitting at the right hand of his Father; and that he will come again with paternal glory, with the same flesh assumed by him, being intellectually animated, to judge the living and the dead, let him be anathema.

Cap. 3. If any man confess not that the mother of God, the blessed and ever immaculate Virgin Mary, had properly and

truly, in the latter days of the world, conceived of the Holy Ghost, and that she was inviolably delivered, her virginity remaining inviolate before and subsequent to the birth, let him be anathema.

Cap. 4. If any man confess not, that there are properly and truly two natures of one and the same our Lord, and God, Jesus Christ, one born incorporally and eternally before all eternity, of God the Father, and the other in the latter days carnally, of the Virgin Mary ; and that the same Lord and God, Jesus Christ, is consubstantial to God the Father, according to the Deity, and consubstantial to the Virgin, according to the humanity, and that the same is passible in the flesh, impassible in the Deity, let him be anathema."

CHAPTER IX.

CHRIST JESUS, GOD MADE MAN, IS THE OMNIPOTENT
LORD AND PROPRIETOR OF ALL THINGS, VISIBLE
AND INVISIBLE.

The serpent tempted, under the garb of friendship, our first mother in paradise to break the commandment of God, and continues still to tempt, under the same guise, her descendants. He said to her, *Gen. II. 4.* No, you shall not die the death by eating the apple : for God doth know that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be

as Gods, knowing good and evil. And to those he saith : You can use at will the fruits of the earth ; you are the sole owners of all the property that comes into your hands, whether by justice or injustice, consistently or inconsistently with the divine law ; the Lord, God made man, has assumed no dominion upon earth ; for he saith : His kingdom is not of this world. The Church, therefore, as the representative of Christ Jesus, hath no greater power than he had ; hath no power directly or indirectly over the people's temporal property. Really these suggestions of the devil are imposing and seductive. They lead on worldlings from the laws of God, to think themselves independent, and at full liberty to use the good things of earth at pleasure, to detach their evil dealings and conversation from the spiritual law and authority, and to imagine that faith and the internal thoughts and acts of the mind only are amenable to the gospel. As the old Jews and Heathens mocked and crucified the Son of God, for no other crime than for calling himself the king of the Jews, so the modern would-be Christians mock, and would also murder him for calling himself Lord of lords and King of kings, and that he shall call them on the last day for a strict account for the talents which he had entrusted to them and for the profits. Since they discard the law and sovereignty of Christ in their social and temporal dealings with one another, do they recognize any other rules or principles ? Not any at all but those of the devil. The godless race have rescinded from their morality every Christian article, save only temperance.—Temperance is good, but the other divine virtues should not be neglected. If they see a man excited from liquor, their very bowels are harrowed up with holy horror for the terrific sin and scandal ; but when the libertine, swindler, bankrupt, extortioner or usurer, is seen, their temper remains cool and unruffled ; they even cloak his iniquity from the public indignation with the sweet and fascinating names—“Smart fellow ;” “a pretty clever man.”

During such manifest wreck of the Christian religion, when vice spreads under the name of virtue ; when all the bounds between right and wrong, justice and injustice, are demolished, where can you find that lover of mammon who cares one straw for the law of God, in the pursuit of his worldly affairs ?— However, as we are dispensers of the word, as God requires help, and we are helpers of God ; and as man waters the tender plant and God gives the increase, we must cry and cease not, lift up our voice like a trumpet, and show the people their wicked doings, and the house of Israel their sins. Whether merciful Providence prepares them to receive the truth in a good heart and very good heart, whether persecution be my reward as it had been the reward of our divine Master, (the disciple is not above his master), I shall proclaim : That Christ Jesus, God made man, is the Omnipotent Lord and proprietor of all things, visible and invisible. My proofs here, as heretofore, are the Scriptures and Tradition the New and Old Testament, and the ancient Fathers, Popes and Councils.

Psal. II, 6. But I am appointed king by him over all Sion, his holy mountain, preaching his commandment. The Lord hath said to me : Thou art my Son, this day have I begotten thee.

Matt. XXVIII, 18. All power is given to me in heaven and on earth.

Luke X, 22. All things were delivered to me by my Father.

John I, 3. All things were made by him ; and without him was made nothing that was made. The world was made by him, and the world knew him not. He came into his own (property) and his own (people) received him not. *In propria venit, et sui eum non receperunt.*

Coloss. II. 10. Beware lest any man cheat you by philosophy and vain deceit ; according to the tradition of men, and not according to Christ ; for in him dwelleth all the fullness of the Godhead corporally, who is the head of all principality and power.

1 *Tim. VI.* 15. Keep the commandment without spot, blameless unto the coming of our Lord Jesus Christ, who is the blessed and the only Mighty ; the King of kings and Lord of lords.

Apoc. XVII. 14. These shall fight with the Lamb, and the Lamb shall overcome them, because he is Lord of lords and King of kings.

Apoc. XIX. 16. And he hath on his garment and on his thigh written : King of kings and Lord of lords.

Symbolum Apostolorum. I believe in Jesus Christ, his only Son, our Lord.

CON. NICÆNUM, A. D. 325.

In Symbolo. I believe in one Lord, Jesus Christ, the only begotten Son of God. Consubstantial with the Father ; by whom were all things made. Who for us men, and for our salvation, descended from Heaven. And he was incarnated by the Holy Ghost of the Virgin Mary : and he was made man.

ATHANASIUS, A. D. 340.

In Symbolo. The Father is almighty, the Son almighty, and the Holy Ghost almighty ; yet they are not three almighties, but one almighty.

Also, the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

Therefore, this is the right faith, that we believe and confess that the Lord Jesus Christ, the Son of God, is God and man, perfect God and perfect man, of a rational soul, and human flesh subsisting. For, as the rational soul and the flesh is one man ; so God and man is one Christ.

Libro de fide contra Arium, Cap. 3. That the Son of God is omnipotent and unchangeable, and that the omnipotence of the Father and of the Son is one.

Let us also shatter another of their blasphemies, by which they say that the Son is not omnipotent, by whom, as they themselves also confess, all things were made. Let him, in order to prove that the Son is not omnipotent, show one work of the Father which the Son has not also made. Or, since there is no work extant, which is not the production of the Father and of the Son, the Son is without doubt also omnipotent, doing whatever things the omnipotent Father doeth.

In explicatione Symboli. "Hence the following sermon also pronounces the Lord omnipotent. But omnipotence is said, from the fact that he holds the dominion of all things. And the Father holds all things through the Son, as the Apostle also saith: *Coloss. I. 16. All things were created by him and in him.* But if by him the Father hath ordained the ages, and by him were made all things, he is also heir of all things, and he holds, therefore, through him the dominion of all things.—Because, as the light is from light, and the truth is from the truth, so the omnipotent is born from the omnipotent. Hence, it is written in the Apocalypse of *John, IV. 8.*, of the Seraphim: And they rested not day and night, saying: Holy, Holy, Holy, Lord God, almighty, who was, and who is, and who is to come. Consequently, he who is to come, is called almighty. And what other person is to come but Jesus Christ, the Son of God." Whereas all people, especially the learned, like to drink at the fountain head; to go back to the early ages and see with their own eyes the doctrine, that came down through the holy Apostles from Christ Jesus, in regard to the Unity and Trinity of God, and the omnipotence and

Lordship of God made man, over all things, visible and invisible, I would earnestly recommend that they consult the Justinian Code, *Codicis, lib. 1. tit. 1.* The edicts there recorded show that the same Catholic doctrine which we hold, was held and confessed in the year 380, through the length and breadth of the Roman empire ; that it was at that early period the religion of the mighty emperors, Gratian, Valentinian, Teodosius, Justinian and Constantine. Said edicts are reluctantly omitted here by reason of the narrow limits of my epitome.

VINCENT LIRENINSIS, A. D. 430.

Comm. Cap. 21. "We must confess that in Christ Jesus man is united to God in the unity of person, for which reason, the properties of God are individually and generally attributed to man, and the attributes of the flesh are ascribed to God : It being written, *John III. 13. The Son of man descended from heaven.* And again : *1 Cor. II. 2. The Lord of majesty was crucified upon earth.*

Cap. 22. Blessed be the holy Catholic Church, that holds that there are in Christ, two true and perfect substances, and one only person ; and that by reason of the unity of persons in the divine and ineffable mystery, the properties of God can be attributed to man, and the properties of man can be applied to God."

LEO MAGNUS, A. D. 450.

Epist. decima ad Flavianum. "The properties of each nature are preserved and united in the person of Christ : weakness is assumed by omnipotence, lowness by greatness, mortality by eternity. He assumed the form of a servant without the stain of sin, exalting human nature, not lessening the divine : for that emptying in which the invisible God, and the Creator and Lord of all, condescended to become one of mortals, had been a display of mercy, not a defect of power. Therefore he, continuing

in the form of God, had created man, and he also, in the form of a servant was made man. And each form retains, without diminution, its peculiar properties."

GREGORIUS MAGNUS, A. D. 590.

De Pastoralis Cura, Pars. 1. Cap. 3. "*James III. 1. Be not many masters, my brethren.* The Mediator of God and men, who surpasses in wisdom and knowledge even the celestial spirits, and who reigns in heaven before all ages, has forbidden mankind to accept of sovereignty upon earth : for it is written, *John VI. 15.*, that when Jesus knew that they would come and forcibly take him, and make him king, he fled again to the mountain alone. Who could with more justice rule over mankind, than he over the people whom he had created ? But as he became man, both to redeem us by his passion, and to instruct us by his conversation, he would not, to the purpose of edifying his followers by an example, be made a king ; whilst he voluntarily came to the altar of the cross, he fled from the proffered dignity ; he sought the ignominious death, to teach his members to flee the smiles of this world, and to tremble not at persecution for justice sake, but to shudder at prosperity : for the one vitiates the heart with pride, and the other wipes off the dross ; in prosperity, man forgets himself ; in adversity, he is brought, willing or unwilling, to a knowledge of himself.

Hom. X. de Epiphania, on Matt. II. 11. "The wise men entering into the house found the child, with Mary his mother, and falling down they adored him ; and opening their treasures they presented to him gifts, gold, frankincense, and myrrh.—The gold appertained to the king ; frankincense is used in the sacrifices of God ; and with the myrrh are embalmed the bodies of the dead. Therefore the wise men proclaim, by the mystical gifts, the properties of him whom they adore ; by the gold, that he was king ; by the frankincense, God ; and by the myrrh, mortal man. However, there are some heretics, who believe

that he is God, but would not at all believe that he reigns every where ; they offer him indeed the frankincense, but they would not offer also the gold. And heretics there are, that think he is a king, but deny that he is God : they offer him the gold, but offer not the frankincense. And some heretics there are, that confess that he is both God and King, but deny that he assumed mortal flesh ; they offer him the gold and frankincense, but refuse him the myrrh of assumed mortality.

“But let us offer at the Nativity of Our Lord gold, to manifest our belief in his universal reign ; frankincense, to confess that he who appeared in time, had been God before all ages ; and let us offer the myrrh, to declare our belief that he, whom we believe to be impassible in his divinity, is mortal in our flesh.”

JOANNES PAPA XXII, A. D. 1276.

Extravag. de Verborum Signif. Cap. IV. “Whereas it has been several times questioned among scholastics, whether obstinately to affirm, that our Redeemer and Lord, Jesus Christ, and his apostles had neither in particular, nor in common, any things, is to be considered, whilst contrary opinions are held upon the question, as heretical :

“We, willing to put an end to this dispute, do with the advice of our brethren declare, in this perpetual decree, that an obstinate assertion of this nature, as it evidently contradicts the Scriptures, saying in many places, that they possessed some things, and openly insinuates that the very Scriptures, whereby the articles of the orthodox faith are certainly proved, contain in the premises the leaven of a lie, and therefore renders the Catholic religion, by totally shaking its foundation, doubtful and uncertain, must be deemed erroneous and heretical.

“Besides, to assert obstinately hereafter that our said Redeemer and his Apostles had no right of using the things which the Scriptures say they possessed ; no right of selling or bestowing them, or of acquiring thereby other things, which how-

ever they had done thereby, as the Scriptures testify, or expressly suppose that they might have done so, whereas such an assertion openly implies, that the use of such things and management in the manner above mentioned, is not just, which is manifest blasphemy to think of the usage, transactions, or doings of our Redeemer, Son of God, contrary to the holy Scriptures, and injurious to the Catholic doctrine, that assertion, when obstinate, we do with the advice of our Brethren declare must be henceforward justly deemed erroneous and heretical. *Dated at Avignon, 2 Idus Nov. the 7th year of our Pontificate.*”

CON. TRIDENTINUM, A. D. 1547.

Sess. V. Can. 21. If any man say that Christ Jesus had been given to men by God, as a redeemer in whom they would confide: not also as a legislator, whom they should obey, let him be anathema.

CATECHISMUS CON. TRID. A. D. 1563.

De Symbolo, Art. 2. In Dominum nostrum. “Christ, not only as God, but as man and a partaker of our nature, we also acknowledge to be a king: of him the angel testifies, *Luke I. 33*: He shall reign in the house of Jacob forever, and of his kingdom there shall be no end. Although descended from the most illustrious race of kings, he obtained not this kingdom by hereditary or human right, but he was king because God bestowed on him, as man, whatever of power, of greatness and of dignity, human nature is adequate to receive. To him therefore he delivered the government of the whole world, and to his sovereignty, which has already commenced, all things shall be made fully and entirely subject on the day of judgment.

Dominum nostrum. “Of our Saviour many things are recorded in Scripture, some of which clearly apply to him as God, and some as man; because from the different natures he received the different properties which belong to each. Hence,

we say, with truth, that Christ is Almighty, Eternal, Infinite ; these attributes he has from his divine nature ; again, we say of him, that he suffered, died and rose again, which manifestly are properties compatible only with his human nature.

Besides these there are some others common to both natures : as when in this article of the Creed, we say : *Our Lord*, a name strictly applicable to both. As he is eternal as well as the Father, so is he Lord of all things equally with the Father ; and as he and the Father are not, the one, one God, and the other, another God, but the one and the same God, so likewise he and the Father are not, the one, one Lord, and the other, another Lord. As man, he is also for many reasons appropriately called *Our Lord* ; and first, because he is our Redeemer who delivered us from sin. This is the doctrine of St. Paul, *Phil. II.* He humbled himself, becoming obedient unto death, even to the death of the cross, for which cause God hath exalted him and hath given him a name that is above all names, that in the name of Jesus every knee should bend, of those that are in heaven, on earth, and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. And of himself, he saith : *Matt. XXVIII.* after his resurrection : All power is given to me in heaven, and on earth. He is also called *Lord*, because in one person both natures, the divine and human, are united ; and even if he had not died for us, he had deserved, by this admirable union, to be constituted common Lord of all created things, particularly of the faithful who in all the fervour of their soul, obey and serve him.

De Oratione Dominica—Adveniat regnum tuum. Although, even in this life, the pious and the holy are in a special manner under the kingly power of God, yet our Lord himself informed Pilate, *John XVIII.* 36. that his kingdom was not of this world : that is to say, had not its origin from this world, which had been created and is doomed to perish. For in the manner which we

have mentioned, do emperors, kings, republics, governors, and all others, at the call or election of the people, rule our cities and provinces, or those who by violence or usurpation have gained the supreme power. Not so, Christ our Lord, who, as the Prophet declares, *Ps. II. 6*, is appointed king by God.

As my proofs end here, let us recapitulate them. We have seen it declared in holy Writ, that all power in heaven and on earth is given by God to Christ Jesus ; that all things were made by him, and without him nothing was made ; that he came into his own, although his own people received him not ; that in him dwelleth the fulness of the divinity ; that he is the head of all principality and power ; that he is the King of kings and Lord of lords. Is it not then conclusive, that Christ Jesus is omnipotent God, Lord and Proprietor of all things visible and invisible, temporal and spiritual ?

We have seen it defined in the Athanasian Creed, which was composed against the Arians in 340, and which is adopted and constantly used by the Catholic Church from that year to this, that the Son is almighty God, and Lord of all things, as the Father is ; that his Lordship is an attribute of both natures,—of the divinity and humanity.

We have seen it proved by St. Vincent of Lirens, that the properties of God are particularly and generally ascribed to man, and the properties of the flesh are in the same manner attributed to God. Therefore, omnipotence and dominion over all things appertain to both natures in Christ.

We have seen it settled by Pope Leo, that the properties of the divine and human natures are united in the one person of Christ ; that in the integral and perfect nature of a true man, was the true God born, entire in his own, and perfect in our properties. Consequently, as omnipotence and Lordship over all things visible and invisible, are attributes of the Godhead, you must also believe and confess, that they are properties of his manhood, unless you divide Christ ; but every spirit that dissolveth Jesus is not of God, but of Antichrist. 1 *John IV. 3*.

We have seen it declared by Pope Gregory the Great : that none could with more justice rule over mankind, than Christ Jesus could over the people whom he created ; and that we must offer, at the nativity of our Lord, gold, frankincense, and myrrh : gold to signify his universal reign ; frankincense to confess his Godhead ; and myrrh to denote that he who is impassible in his divinity, is mortal in our flesh.

We have also seen it defined by the Pope, John XXII. that if any man obstinately assert that our Redeemer and his Apostles had no right to use, sell, or bestow the things which, according to the Scriptures, they possessed, he will incur the guilt of heresy and blasphemy.

The holy Council of Trent, defines that Christ Jesus is given to men both as a Redeemer and a Legislator. Who can say that he did not legislate on worldly affairs and property, as well as on faith or spiritual matters ? Will he say, as the horrid Jews said, *Luke XIX. 14.* *We will not have this man to reign over us ?*

The Roman Catechism which was issued by the authority of the holy Council of Trent, revised, approbated, and edited, as the true exposition of the Catholic faith and doctrine, by the Supreme Pontiff, translated into all languages, and adopted in every Church of christendom, defines that Christ, not alone as God, but also as man, is king, and that of his kingdom there shall be no end. Can it be asserted that the absolute dominion of the eternal and omnipotent God over all things, visible and invisible, temporal and spiritual, is lost or forfeited the moment he became man ?

The same Catechism, moreover, defines that God conferred upon Christ Jesus all power, greatness, and dignity, which human nature is adequate to receive. Whilst the lovers of mammon deem themselves capable of owning, and using, and bestowing money matters, will they deny the same power and right to God made man ? If they do so they are not Christians, but Arian and Unitarian heretics.

Further, the same Catechism defines, that as the Saviour is both God and man, some properties, such as Almighty, Eternal, Infinite, apply to him as God ; and others, such as, suffering, rising from the dead, and ascending into heaven, belong to him as man ; whilst other properties are common to both natures—to his Godhead and manhood, such as Lordship. As the Father and Son are co-eternal, so the Son is Lord of all things as well as the Father ; that Christ Jesus is called Lord for several reasons : first, because he redeemed us : second, because all power in heaven and on earth is given to him by the Father : that although descended from the most illustrious race of kings, he derived not his kingdom from this world, from the call or election of men, but he was appointed king by God, and that of his kingdom there shall be no end.

However it is asserted, in defiance of the divine authorities now quoted, and of many others of the same sort that are omitted, in defiance of the constant and uniform doctrine of the Catholic Church, “that as the kingdom of Christ is not of this world, he never interfered in, or legislated on, the worldly matters, or the relations of society ; and that, of course, the Vicar of Christ hath of divine right, no temporal dominion ;” and that it is but sin and usurpation on his part, to retain possession of the temporal property of the Church. If the divine right to said property be not vested in His Holiness, it must be centred in some other persons ; either in the rebels, Garibaldi, Mazzini, or in the French and English usurers. Certainly, the dogmatizers of such anarchy leave their readers in the dark : they should, in fair play and justice, say where and in whom the divine right consists. Who sees not that their insane notions tend to hurl the laws of God and man into a chaos, to reduce all rights and property into a promiscuous scramble ? The fire which they enkindle about the successor of Peter, may spread into a direful conflagration. The rebels, finding that their traffic is good and lauded in high quarters, may extend the field of op-

eration, and institute a close enquiry into title deeds in general ; may not be able to comprehend why kings or bishops, or any other persons, clerics or laics, could claim a more divine right to their crowns, mansions or domains, than the Pope hath to the patrimony of the Church. The European socialists and levellers, when they inhale on the breeze the foul exhalations of the new school in America, must be delighted ; and so must the Church robbers in Spain, England, and Ireland, be well pleased. People often fall into the pit which they dig for others.

In all civilized countries are admitted various titles to property—inheritance, donation, purchase, and prescription. For the preservation of the public peace and tranquility, and for the prevention of endless confusion and litigation, the peaceable and undisputed possession of forty or fifty, and even, in some places, twenty years, is called prescription ; which is looked upon as the best and strongest of all titles. The successors of Peter, had not originally obtained the States of the Church by fraud or usurpation, but by the free donations of the Christian emperors, Constantine, Theodosius, Pepin, and Charlemagne, for religious purposes, to render the supreme Pontiff independent of worldlings, to enable him to build and decorate the temples, to feed, clothe and shelter the religious, and the widows, orphans, and destitute poor ; to equip with vestments, books, clothes and necessities, the missionaries for the heathen nations. To steal or plunder any species of property, is a violation of the divine law—*Thou shalt not steal*. To invade or despoil the patrimony of the Church, amounts, in addition to the sin of fraud and theft, to the aggravated crime of sacrilege, to the terrific guilt of robbing and despoiling Christ in the persons of his little ones, *Matt. XXV. 40. Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me*. Hence, the Church property is held in all christian Countries, as the patrimony of Christ himself. The knaves who would not hesitate to rob

secular property, hardly ever think of despoiling the substance that is consecrated to the service of Christ and his poor. From the same awe and veneration towards religious matters, sprung the Asylum attached by the ancient Christians to the holy Churches, so that no culprit, even the murderer, who would seek refuge in the Church, or within its precincts, could be arrested, or dragged therefrom by the police.

Objection.—It is true that the quotations from the Scriptures, Fathers, Popes, and Councils affirm the Lordship of Christ Jesus ; but has he not himself declared, through the mouth of the Evangelist John, *that his kingdom is not of this world ?*

Answer.—If you suppose that solitary text from the holy Evangelist, sufficient ground for denying his Lordship, how will you get rid of the manifold texts from the same and other Evangelists and Apostles, and Psalmists, and the long line of Fathers, Creeds, and Councils, that affirm his dominion ; will you let them all remain as dead letters ? As to the passage which you give from St. John, the ignorant and superficial readers misunderstand, and wrest it, as they do other parts of the Scriptures, to their own perdition ; they make inferences from it that are contrary to the end and scope of the Evangelist, as light is to darkness. Behold the text in Latin and English.

Joannes XVIII. 36. Regnum meum non est de hoc mundo : si ex hoc mundo esset regnum meum ministri mei utique decertarent ut non traderer Judæis ; nunc autem regnum meum non est hinc.

My kingdom is not of this world ; for if my kingdom were from this world, my servants would certainly strive that I would not be delivered to the Jews ; but now my kingdom is not from hence.

Remark how the verse contains three propositions : the second and third elucidate the first—My kingdom is not of this world—*de hoc mundo* ; If my kingdom were from this world—*ex hoc mundo* : But now my kingdom is not from hence—

non est hinc. Observe also the three particles, *de*, *ex*, and *hinc*. *De* has a double meaning : it denotes now an action in a place, and then a motion from a place ; *ex* invariably signifies a motion from a place. And so does *hinc*. With these impressions fixed in your mind, come to review the whole verse. If it contained but the first sentence—My kingdom is not [of this world, it would signify, either, My kingdom is not *over* this world, or not *from* this world ; and may, therefore, be construed for or against the Christian religion. It was, without a doubt, to shield the holy gospel from the impious interpretation of the ignorant and unstable readers, that the holy Ghost had added the last two sentences to the verse, namely : If my kingdom were from this world, and, But now my kingdom is not from hence. Either or both of these propositions evidently show the true import of the text, show that the lordship of Christ Jesus over all things, spiritual and temporal, visible and invisible, is not derived from this world, from the choice or election of men, but from his own Godhead. All power is given to me in heaven and on earth. Of his kingdom there shall be no end. That this is the orthodox interpretation of the verse, is manifest from the very face of it, and from the concurrent testimonies hitherto seen, as from the holy Father now to be quoted.

AUGUSTINUS, A. D. 400.

Tractatus CXV. in Evang. Joann, C. 18. “Pilate’s address to Christ, and Christ’s answer are to be considered and discussed in this discourse. For when it was said to the Jews : Take him, you, and judge him according to your law, the Jews thereupon answered : It is not lawful for us to put any man to death. Pilate went into the hall again, and called Jesus and said : Art thou the king of the Jews ? Jesus answered : Sayest thou this thing of thyself, or have others told it thee of me ? The Lord certainly knew what the man asked, and what answer he ought to make ; however he willed that it be not ut-

tered to Pilate, but that it be written for our instruction. Pilate replied: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me. What hast thou done? Jesus answered: My kingdom is not of this world. *If my kingdom were from this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence.* This is what the good master willed we should know. But first, we have to examine the silly opinion of his kingdom, held by the people, both Jews and Gentiles, from whom Pilate had received the report. As if he deserved death for aiming at unlawful power, or, as if kings be jealous of other kings; and therefore it should be provided that his reign be not adverse to the Jews or Romans. The Lord might, when he said: *My kingdom is not of this world*, have answered the governor's first question, *Art thou the king of the Jews*, by asking in his turn whether he said so from himself, or heard it from others; he shows to him that he knew that it was imputed to him as a crime, and shows to us the vanity of the people's opinion, whose thoughts are known to him. And after Pilate's response, he openly and plainly answers the Jews and Gentiles: *My kingdom is not of this world.* Had he, in the first instance, answered Pilate, he would seem to have directed his answer not to the Jews also, but to the Gentiles alone, who held the same opinion of him. But now as Pilate rejoins: *Am I a Jew? Thy own people and the chief priests have delivered thee up to me. What hast thou done?* He denied that he said from himself, but heard from the Jews, that Jesus said that he was king. Then by saying: *What hast thou done*, he clearly shows that it was imputed to him as a crime. As if he would say: If you deny that you are a king, what hast thou done that thou be delivered up to me. As if it were nothing strange that the man who would call himself a king be handed over to the judge for punishment. Therefore, hear, ye Jews and Gentiles, hear ye circumcised and uncircumcised, hear, all you earthly kingdoms;

I frustrate not your domination in this world ; *my kingdom is not of this world*. Be not seized with that silly fear, which made Herod tremble when Christ was announced born, and which induced him to massacre so many infants to effect his death. *My kingdom is not of this world*. What more do you want ? Come, ye, to the kingdom which is not of this world : come in haste, and be not furious through fear. He certainly saith in the prophecy of God the Father, *Ps. II. 6. I am appointed king by him over Sion, his holy mountain*. But that Sion, and that mountain is not of this world.

What means his kingdom but the believers in him, to whom he said, *John XVII. 16. You are not of the world as I am not of the world*. Although he willed that they be in the world, for which reason he said of them to the Father, *John XVII. 15. I pray not that thou shouldst take them out of this world, but that thou shouldst keep them from sin*. Hence he saith not : *My kingdom is not in this world, but not from this world*.—And when he proved this, saying : If my kingdom were from this world, my servants would certainly strive that I should not be delivered to the Jews, he said not, but now my kingdom is not *here*, but from *hence*. For here is his kingdom to the end of the world, containing the tares and the wheat until the harvest. The harvest is the end of the world, when the reapers, that is, the angels, will come and collect out of his kingdom all the scandals ; which certainly could not be, if his kingdom be not here : but it is not from hence, because they are but pilgrims in this world. To his kingdom, he undoubtedly saith, *John XV. 19. You are not of this world, but I have chosen you out of the world*. Therefore, when they were not of his kingdom, they were of the world and belonged to the prince of the world. Of the world, therefore, is whatever part of mankind was certainly created by the true God, but was propagated from the vitiated and condemned stock of Adam. But whatever part is thence regenerated in Christ, it is already a kingdom not of this world.

For thus hath God delivered us from the power of darkness, Coloss. I. 13., and hath translated us into the kingdom of the Son of his charity. Of which kingdom he saith : My kingdom is not from this world, or, My kingdom is not from hence.—Therefore, Pilate said to him : Art thou consequently a king ? Christ answered, *John XVIII. 37.* Thou sayest that I am a king. Not that he was afraid to confess himself a king : but, *Thou sayest.* The expression is so balanced, that he denied not that he was a king, (for he was a king, whose kingdom was not from this world,) and that he confessed not that he was such a king, whose kingdom was thought to be from this world. Such he considered him to be who said : *Art thou a king then ?* Who received as an answer : Thou sayest that I am a king.—As if he had said : You, carnal man, speak carnally.”

It is evident from the authorities which we have seen—the Roman Catechism, and St. Augustin, that Christ our Lord, denies not by the text—*My kingdom is not of this world*, his dominion over the temporalities of mankind ; and that he merely declares that he derived it not from the choice or election of men, but had it from his own Godhead. *All power is given to me in heaven and on earth.* And again : *Of his kingdom there shall be no end.* It is also manifest, that the persons who imagine themselves justified by said text to discard the commandments of God, on temporal matters, are seekers of the liberty of the flesh, yielding to no heavenly restraint ; that they are Christians in name, Arians in fact. By denying, as the Jews did, that the Son of God is their king, they abjure his omnipotence, and consequently his Godhead, and the Apostles Creed—*I believe in Jesus Christ, his only Son, our Lord*, and demolish the whole Christian religion.

Christ our Lord wills, that the whole human race form one fold under one shepherd, *John X. 16.* Other sheep I have that are not of this fold : them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. As

the body is one, and hath many members, and all the members form one body, so also in Christ. For in one spirit were we all baptized into one body. Now you are the body of Christ, and members of the member. Let me take the description of this mystery from St Augustin, *de Unitate Ecclesiæ*. "Christ entire, is body and head. The only begotten Son of God is the head, and the Church is the body : the bride-groom and the bride, two in one flesh." Surely, the Son of God descended from heaven to bring all men into one faith and one fold, which the Apostles style in the Creed, *The holy Catholic Church*, and for uniting and cementing all the members of his fold in divine charity, that seeketh not her own, but the things that are Christ's ; that for the fulfilment of the law of Christ, they bear one another's burdens. Coming, he preached peace to them that were afar off, and peace to them that were nigh : for in him we have all access in one Spirit to the Father. When the fulness of the time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law ; that we might receive the redemption of sons, and that, as God sent the Spirit of his Son into our hearts, we might with firm hope cry : Abba, Father. As the Son of God was not to remain always in person upon earth, he delegated his Apostles for building up the body of Christ, saying : All power is given to me in heaven and on earth ; as my Father sent me, I send you ; he that hears you, hears me ; he that despises you, despises me. Go, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatever I have commanded you : and behold, I am with you all days, even to the end of the world. *Ephes. IV* : He gave some apostles, and some evangelists, and some prophets, and others some doctors and pastors : for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all meet in the unity of the faith and knowl-

edge of the Son of God, that henceforth we be no more children, tossed to and fro and carried about with every wind of doctrine by the craftiness of men.

And what are the feasts and graces entrusted by the bridegroom to his bride, the holy Catholic Church, for feeding her children? They are manifold: the word of life, the laver of regeneration, the penitential Sacrament, the Real Presence, the Eucharistic Sacrifice. These graces and blessings have been foretold by the Psalmist, *Ps. XXXV. 9*. They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy 'pleasure. Moreover, Christ our Lord has, in the riches of his mercy, bequeathed to his spiritual community, laws and commandments, for the preservation of their life and property

The ten commandments are usually divided into two tables: the first, comprising the first three commandments, prescribes our immediate duties towards God—I am the Lord thy God; Thou shalt not have strange Gods before me; Thou shalt not take the name of the Lord thy God in vain; Remember that thou keep holy the Sabbath day. And the second table, including the last seven commandments, regulates our offices in civil society—Honor thy father and thy mother; Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness against thy neighbor; Thou shalt not covet thy neighbor's wife; Thou shalt not covet thy neighbor's goods. So that the commandments are partly spiritual and partly temporal, although, strictly speaking, both species of precepts, are spiritual and temporal, interwoven and blended together. As the body without the spirit is dead, so also faith without good works is dead. Faith co-operates with works, and by works is faith made perfect: *James II. 22*. Verily the man that discards the dominion of Christ Jesus over worldly matters, will soon make little of God himself. From the same diabolical notion rushed forth the bloody rebellion in France, during the last century, that leveled the laws of God and man,

all rights and titles, and hurled into eternity Kings, Queens, Nobles, Bishops, Priests, Nuns and Friars. And, to our grief and sorrow, the same impious notions spread far and near, in our own days, among nominal Christians. For several Editors and Orators have the hardihood to laud, and urge on, rebellions and insurrections in all foreign countries, to render life and property the sport of murderers, church plunderers, and robbers.

Whilst the Rulers and the people remained convinced that, for the attainment of peace and equity here, or salvation hereafter, they should love and serve God, revere and obey his Church, the spirit of religion pervaded the whole community and sanctified the public laws and institutions. Then, the rulers and the Priesthood went hand in hand to preserve the weak and the simple from the wiles and might of the knowing ones. Holy Mother, the Church, stood as a mediator between the Ruler and the ruled ; tempering him, if cruel or oppressive, and them, if brutal or seditious. She kept the different members of the body of Christ, within their respective spheres, from tearing and mangling one another. Hence, the deadly hatred of the emissaries of Satan, the lovers of anarchy, against the Pope and Bishops.

The believers in Christ's lordship, over temporal and spiritual matters alike, hold that the moral and social relations are but an index of the true faith, or rather faith itself reduced to practice ; that the Lord is the owner, and we the managers, or stewards, of whatever talents and property we possess ; that the Master going to the far country, to ascend into heaven, distributed among us the talents to trade with, and that he will again call for the same talents and the profits. They also say with *Zacheus, Luke XIX* : Behold, Lord, half our property we give to the poor, and, if we have wronged any man of any thing, we restore four-fold. In holding it as an essential principle to restore the ill-gotten goods to the owners, if they could be found, otherwise to the poor or for charitable purposes, they

are guided by the holy Catholic Church. *St. Augustine, epist. 54. ad Macedonium.* "If the other man's property, whereby the sin is committed, be not restored, when it can be restored, the penance is not real, but fictitious. And if it be really performed, the sin is not remitted, unless the thing taken be restored ; but, as I have said, when it can be restored. For it generally happens that the person who took it, loses, it through others or by his own extravagance, and has not any means to make restitution. Surely we could not say to such a person : Restore what thou hast taken, unless we think that he has the means and denies them. As to the doctors, lawyers and other officials, who, in the course of their practice, make property by exorbitant fees, it is easier for them, when they change their life and turn to God, to bestow what they had unjustly amassed, upon the poor, as they should their own property, than to restore it to the owners. And in regard to the people who, contrary to the law of civil society, have gathered property by theft, usury, (interest,) extortion, fraud, or oppression, it ought to be restored rather than bestowed, in imitation of the publican Zacheus." *Thou shalt not over-reach, or circumvent thy neighbor in any business : for God is the avenger of all such things,* saith St. Paul.

Although the divine Legislator might on various titles, claim our unqualified obedience to his law : first, for having created us out of nothing to his own image and likeness, when he had no need of us ; second, for having endowed us with sense and reason, free will and understanding ; third, for having bestowed upon us a body with all its admirable organs, for the fulfilment of the spiritual and corporal functions ; fourth, for having provided this earthly paradise for our abode, the sun, moon, and stars to enlighten and vivify us, the air and water to cool and refresh us. *Gen. I. 29.* And God said : Behold I have given you every herb bearing seed upon the earth, and all the trees that have in themselves seed of their own kind, to be your meat ;

and to all the beasts of the earth, and to every fowl of the air, and to all that move upon the earth wherein there is life, that they may have to feed upon ; fifth, when the fulness of the time was come, God sent his Son, made of a woman, made under the law, that he might redeem them who were under the law ; and that we might receive the adoption of sons, and be enabled to cry : Abba, Father. Lastly, for having formed his one Fold, the holy Catholic Church, as the depository of his law and his graces, the gospels and sacraments, for our sanctification. These manifold titles notwithstanding, our good Father promises to the observers of his law, rewards, both spiritual and temporal : Jesus said to him : If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not, keepeth not my words. And the word which you heard, is not mine, but the Father's, who sent me ; *John XV. 23.* And again, Jesus said to them : Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall possess life everlasting. *Matt. XIX. 29.*

But alas, many false prophets, as it had been predicted by Christ, our Lord, *Matt. XXIV. 11.*, rose and seduced many ; and the depraved people and corrupt time foretold by the Apostle, *2 Tim. IV. 3.*, have arrived ; and the dreadful revolt and reign of antichrist, prophesied by the same Apostle, *2 Thess. II. 3.*, really came to pass in the sixteenth century ; when people calling themselves Christians, lovers of the Bible and the meeting house, promoters of missions and abolitionists of slavery, separated from the Fold of Christ, and by a national declaration, make mockery of the laws of God and of the institutions of his Church, and composed the Book of Common Prayer, and the

XXXIX ARTICLES.

“*XI.* We are accounted righteous before God, only, for the
 “merit of our Lord and Saviour Jesus Christ, by faith : and
 “not for own works and deservings. Wherefore, that we are
 “justified by faith only, is a most wholesome doctrine and very
 “full of comfort, as is more largely expressed in the Homily of
 “justification.”

These Articles that were hatched by Elizabeth, her goodly bishops, and Parliament, in 1751, after they detached themselves from the Church, are adopted as a solemn profession of faith by the English and American Protestants, in the Book of Common Prayer. It is really astonishing that they have the hardihood to show their face in any enlightened or civilized society, after they have adopted Articles that are evidently subversive of the whole Christian religion. When they imagine that faith, only, in the merit of Christ Jesus, apart from any works or deservings on their part, justifies them, they will no longer shun evil, or do good ; but they will give full scope to their brutal appetites, and set at naught the laws of his Church. “That they are justified by faith only, is a most wholesome doctrine, and very full of comfort,” to thieves and robbers, to debauchees and Church plunderers. Unfortunate Protestants ! your worm shall never die, and your fire shall be never quenched. *Isa. LXVI. 24.*

On the contrary, Christ Jesus hath given commandments, *Matt. XIX. 18* : Thou shalt do no murder ; Thou shalt not commit adultery ; Thou shalt not steal ; Thou shalt not bear false witness ; Honor thy father and thy mother ; Thou shalt love thy neighbor as thyself. But if thou wilt enter into life, keep the commandments. And again, He saith, *Matt. XXV. 33.*, on the final separation of the sheep from the goats, to them that shall be on his right hand : Come, ye blessed of my Father, possess you the kingdom prepared from the foundation of the world. For I was hungry, and you gave me to

eat : I was thirsty, and you gave to drink : I was a stranger, and you took me in ; naked, and you covered me : sick, and you visited me : I was in prison, and you came to me. *Verse 40.* Amen, as long as you did it to one of these my least brethren, you did it to me. Behold eternal reward, possession of the kingdom of heaven, promised by Christ Jesus, for our own good works and deservings, if we keep the commandments, love our neighbor as ourselves ; if we feed the hungry, clothe the naked, redeem the prisoners. But the miserable schismatics fancy that they have no need of doing good works or deservings ; that faith alone in the merit of Christ justifies them.—The devils have faith and they tremble. Now come and see how foreign and contradictory is the schismatics' notion to the testimonies of both Testaments, and sacred doctrines of the holy Catholic Church ; see the bitter and terrific fruits of their unchristian notion, in the prostration of all the bounds between right and wrong, justice and injustice ; and in the legalized system of banks and usury, fraud and iniquity, throughout England and America, and wherever the infernal spirit of the XXXIX Articles prevails.

Gen. IV. 7. If thou do well, shalt not thou receive ? but if ill, shall not sin forthwith be present at thy door ? but the lust thereof shall be under thee, and thou shalt have dominion over it.

Matt. X. 42. And whosoever shall give to drink to one of these little ones, a cup of cold water only, in the name of a disciple, amen, I say to you, he shall not lose his reward.

Matt. XVI. 27. For the Son of man shall come in the glory of his Father with his Angels : and he will render to every man according to his works.

Matt. XXV. 41. Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels : for I was hungry, and you gave me not to eat : I was thirsty and you gave me not to drink, &c. And these shall go into everlasting punishment ; but the just, into life everlasting.

John XIV. 23. Jesus answered and said to him : If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him.

1 Cor. III. 6. I have planted, Apollo watered, but God gave the increase. Now he that planteth, and he that watereth, are one. And every man shall receive his own reward, according to his own labor.

1 Cor. VI. 9. Know you not that the unjust shall not possess the kingdom of God ? Do not err : neither fornicators nor adulterers, nor idolators, nor the effeminate, not liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

2 Tim. IV. 8. As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day : and not only to me, but to them also that love his coming.

James II. 14. What shall it profit, my brethren, if a man say he hath faith, but hath not works ? Shall faith be able to save him ? And if a brother or sister be naked and want daily food, and one of you say to them : Go in peace ; be thou warmed and filled ; yet give them not those things that are necessary for the body : what shall it profit ? So faith, also, if you have not works is dead, in itself : the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead ? *24.* Do you see that by works a man is justified, and not by faith only ? For even as the body without the spirit is dead ; so also faith without works is dead.

S. Augustin, de Fide et Operibus, Cap. 15, Tom. IV.—“Why did the Lord say : *If thou wilt enter into life, keep the commandments*, and enumerate the moral precepts, if there be a possibility of arriving at life by faith alone, *which is dead without works*, *James II. 26.*, without observing the commandments ; or how could what he shall say to those on his left hand be true—*Go ye into eternal fire, which is prepared for the*

devil and his angels ; rebuking them, not because they believed not in him, but because they performed not good works ?—Hence, no man should hope for eternal life from faith alone, which is dead without works. Wherefore, he declares that he shall assemble all nations together who had promiscuously partaken of the same pastures, that their reply to him become apparent. *Lord, when did we see thee suffering such and such things, and ministered not to thee ?* Perhaps those who had believed in him, but had not cared for good works, could come, as if by dead faith, to eternal life ? or shall not they who performed no works of mercy go into eternal fire ; or shall they not go into it, who have stolen their neighbor's goods ; or they who by corrupting in themselves the temple of God, were unmerciful to themselves, as if works of mercy avail without charity : the Apostle saying, *1 Cor. XIII. 3., If I give all my goods to the poor, and have not charity, it profiteth me nothing ? For he that loveth iniquity, hateth his own soul ; Ps. X. 6.* Neither can it be said, as some persons erroneously imagine, that the fire is called eternal, but not the burning itself, eternal. Certainly, it is presumed that they will pass through eternal fire, to whom they promise, by reason of dead faith, salvation through fire : forsooth, that the fire is eternal, but the burning, that is, the action of the fire upon them, is not eternal : whereas, the Lord, foreseeing this, concludes his sentence, saying : *They shall go into everlasting punishment, burning, and the just into everlasting life. Therefore, the burning is eternal as the fire is, and the Truth declares that they shall go into it, in whom faith was not wanting, but works."*

Whereas, the infernal 39 Articles discard the dominion and laws of Christ Jesus over morals and temporal matters, and quench the hell-fire pronounced in the Testaments, against evil doers, and give loose reins to the brutal passions, the poor deluded Protestants may roll themselves in the rocking-chair, and repose on the pillow : they will not care for repentance, broth-

erly love, good works or deservings ; but they will assume the liberty of the flesh, liberty to rob, steal, cheat, and swindle, provided they can evade the temporal laws. It is to the spirit and principles of said Articles, can be traced the unnatural and horrible love and thirst of gold that seized upon all classes in England, during the sixteenth century, and that continues unabated ever since. Hordes of usurers, bankers, fund-holders, pawn-brokers, money-changers,—harpies whose touch is poison, whose harvest is public famine and pestilence, whose plough is the pen, whose rain is the ink, whose bible is the ledger, whose church is the money market, and whose God is mammon, swarmed at that period up from hell, and continue ever since in England, and in America, and wherever the 39 Articles predominate ; robbing, cheating, plundering, infecting, like the Egyptian locusts, the entire community. Usury and banking which had been previously confined to the Jews and Gentiles, and which never had been tolerated, much less legalized, in any Christian country, is adopted as a lever for plundering, by the 39 Articles men.

CHAPTER X.

USURY AND BANKS ARE AGAINST THE LAW OF GOD.

Matt. V. 42. Give to him that asketh of thee, and from him that would borrow of thee, turn not away.

Luke VI. 35. If you lend to them from whom you hope to receive, what thanks have you : for sinners also lend to sinners, for to receive as much : but love ye your enemies ; do good, and *lend, hoping for nothing thereby*, and your reward will be great, and you will be the sons of the Most High.

Exod. XXII. 25. If thou lend money to any of my people, that is poor and that dwelleth with thee, thou shalt not be hard upon them, as an extortioner, nor oppress them with usury.

Levit. XXV. 35. If thy brother be weak of hand, and thou receive him as a stranger and sojourner, and he live with thee, take not usury from him, *nor more than thou gavest*. Thou shalt not give him thy money upon usury, nor *exact of him any increase of fruits*.

Deut. XXIII. 19. Thou shalt not lend to thy brother money, at usury, nor corn, nor any other thing, but to a stranger. To thy brother thou shalt lend that which he wanteth without usury.

Psaln XIV. 5. Lord, who shall dwell in thy tabernacle ? Or who shall rest in thy holy hill ? He that hath not put out his money to usury, nor has taken bribes against the innocent.

Psalm LIV. Cast down, O Lord, and divide their tongues : for I have seen iniquity and contradiction in the city ; day and night shall iniquity surround it upon its walls ; and in the midst thereof are labor and injustice ; and *usury* and *deceit* have not departed from its streets.

Ezech. XVIII. 8. The man that hath not lent upon *usury*, nor taken any *increase* ; he is just, he shall surely live, saith the Lord God. And the man that giveth upon *usury* and that taketh an *increase* ; shall such a one live ? *He shall not live* ; whereas he hath done all these detestable things, he shall surely die ; his blood shall be upon him.

Ezech. XXII. 12. They have taken gifts in thee to shed blood ; thou hast taken *usury* and *increase* ; and hast covetously oppressed thy neighbours ; and thou hast forgotten me, saith the Lord God. Behold, I have clapped my hands at the covetousness which thou has exercised. Shall thy heart endure, or shall thy hands prevail, in the days which I will bring upon thee. I, the Lord, have spoken and I will do it ; and I will disperse thee in the nations, and I will scatter thee among the countries. And her prophets have daubed them without tempering the mortar : the people of the land have used oppression and committed robbery ; they have afflicted the needy and the poor. And I have poured ont my indignation upon them ; in the fire of my wrath I consumed them ; I have rendered their way upon their own head.

2 *Esdra*s *V.* 1. There was a great cry of the people and of their wives, against their brethren, the Jews ; and there were some that said : Let us mortgage our lands, and our vineyards, and our houses, and let us take corn because of the famine ; and others said, Let us borrow money for the king's tribute, and let us give up our fields, and vineyards. Behold, we bring into bondage our sons, and our daughters, and some of our daughters are bond-women already ; neither have we wherewith to redeem them ; and our fields and our vineyards other

men possess. And I was exceeding angry when I heard their cry according to these words ; and I rebuked the nobles and magistrates and said to them : Do you every one exact usury of your brethren ? The thing you do is not good ; why walk you not in the fear of our God, that we be not exposed to the reproaches of the Gentiles, our enemies ? Restore ye to them this day, their fields, and their vineyards, and their olive yards, and their houses ; and the hundredth part of the money, and of the corn, the wine, and the oil, which you were wont to exact from them, give it rather for them.

To review the text now quoted : Christ our Lord commands by the mouth of the evangelist, *Luke VI.* Lend, *hoping* for nothing thereby. From which St. Augustin justly infers : “If you lend your money to a man from whom you *hope* to receive more than you gave, you are an usurer, and therefore reprehensible, not praiseworthy.” Therefore the very *hope*, or expectation, of receiving any thing whatever, over or above the sum lent, constitutes the lender an usurer, a violater of the law, and contemner of the example of the Merciful Redeemer, who loves his enemies, who is kind to the unthankful and to the evil, who maketh his sun to rise upon the good and bad, and raineth upon the just and the unjust.

The Lord God, *Deut. XXIII.* declares : Thou shalt not lend to thy brother money at usury, nor corn, nor anything else. And St. Ambrose, in his commentary, proclaims : “The food is usury ; the cloth is usury ; whatever is added to the capital, it is usury ; whatever name you give it, it is usury.”

The Psalmist, *Ps. XIV.* pronounces that the usurer shall not dwell on the holy mountain of God.

The prophet *Ezech. XVIII.* declares that the man who hath not lent upon usury, nor taken any *increase*, is a just man, and that he will surely live. And that the man who giveth upon usury and that taketh an *increase* shall not live ; that he will surely die ; that his blood shall be upon him. Therefore, to

lend upon usury, or take any increase, any thing over and above the capital lent, brings death upon the lender, not that death which is common and natural to all the children of Adam, but the eternal death of the soul.

Again, the same prophet, *Ezech. XXII.* declares that oppression of the poor and stranger, and the exaction of usury or increase, was one of the hideous crimes that brought down the wrath of God upon the ancient Israelites, his own favorite people, and moved him to disperse them among the nations.—However, no divine chastisement or admonition would correct them: for we find them again, on their return from the captivity, involved in the same crimes; being as oppressive to the poor and as usurious as they had been previously.

Universal Dictionary. “In England, the laws of the Saxon and Norman kings were most rigorous against usurers, or lenders at interest: Edward the Confessor forbade usurers to reside in any part of his kingdom, and decreed that the property of all persons convicted of the practice of excessive usury, (*fœnus*,) be confiscated, and they themselves be outlawed: for usury is the root of all evils; *Aeg. Edw. Con. C. 37.* If they were not convicted, they were permitted to dispose of their property during life, but after death, it was confiscated, if it could be proved that they lent money to usury within a year before their death. If a Clergyman were an usurer, his property would not be confiscated, but distributed on charitable purposes. A person charged with the act or practice of usury, was deemed, at that time, an usurer. To lend money in hope of gain, was usury. Excessive usury was called *fœnus*: *Est usura suos quisquis tradit mihi nummos spe lucri*: *fœnus duplex usura vocatur.*”

Blackstone, Comm. book 2, page 458. “The school divines have branded the practice of taking interest as a sin against the law of God, both natural and revealed. And the Canon Law proscribed the taking any, even the least, increase for the loan of money, as mortal sin.”

William Cobbett, Hist. Reform. par. 402, saith : “Seeing that to lend money at interest, that is to say, to receive money for the use of money, was, and is, contrary to the principles of the Catholic Church ; among Christians, such a thing was never heard of before that which is impudently called the Reformation. Indeed, no such thing was ever attempted to be justified until the savage, Henry VIII. cast off the supremacy of the Pope. Jews did it, but then Jews had no civil rights. In degraded wretches like these, usury, that is, receiving money for the use of money, was justly tolerated, for the same cause that incest is tolerated among dogs.”

Behold a glorious testimony of three Protestant authorities for the orthodoxy of the English Church, previous to the Reformation. “Usurers were not permitted by the laws of Edward the Confessor, to reside in any part of the kingdom. They were outlawed and their property confiscated. *To lend in the hope of gain was called usury.*” “The practice of taking interest was deemed a sin against the divine law : and to charge any increase whatever, for the loan of money, was proscribed by the Canon Law.” “To lend money at interest ; that is, to receive money for the use of money, was, and is, contrary to the Catholic principles ; and among Christians, such a thing was never heard of until the Reformation ; it was never attempted to be justified, until the savage *Henry VIII. cast off the Pope. The Jews did it, but then the Jews had no civil rights.*”

Therefore, usury, or the practice of interest, is not the seed originally sown in the field by Christ, the Lord, but the tares subsequently scattered by the savage Henry, after he had plunged himself and the nation into the guilt of schism. His pretense for the unchristian novelty, was the usual extortion of the Jews ; and, strange to say, the schismatic allowed his miserable people to adopt the same Jewish extortion : for he allowed them, by Statute, to exact 10 per cent. for the loan of money.

In 1692, another Protestant king, the Prince of Orange, improving on Harry's usury, devised the scheme of squandering the property of posterity, of mortgaging the taxes, for a loan.—He invented what he called the *Funds* and *National Debt*.—This is the scourge of scourges, the source of all the calamities—famine, pestilence, and dispersion of the people. Since the date of the Orange invention, 160 years are now elapsed ; and the debt is swelled so much, that all the specie in the whole world, if collected, would not liquidate it ; and what is more alarming, it continues to increase without any prospect of stopping. The people that are ground down by the weight of taxes, and starved in the middle of plenty, receive, if they complain or petition, no other relief than an increase of armies and taxes. The debt begets popular convulsions, and these again engender additional burdens. So that, contrary to the laws of natural generation, the convulsions and taxes mutually generate one another. Since all prospects of liquidating or sinking the debt are out of question, the national calamities and sores will increase in fury and violence, until the emaciated and exhausted nation finally sink in some direful crisis, either through explosion of the funds, or in some frantic paroxysm of the starved members. Consistently with the usual action of the laws of nature upon diseased bodies, that fatal event cannot be far distant. The oceans of blood already spilt, the millions starved at home scattered and exposed to destitution and death upon foreign shores, by the government and fund-holders, cry to heaven for vengeance. He saith : *To me be revenge ; I shall repay*.—One day with the Lord is as a thousand years, and a thousand years as one day. During his trials and afflictions, the soothing and consoling words of the good neighbour make a happy impression upon the sinking patient : they inspire him with patience and fortitude, and reignation to the will of Providence, who chastises the child whom he loves, and to look upon the sufferings of this world as transitory, not to be compared with

the eternal glory that is prepared for him in the world to come. But what greatly aggravates the afflictions of the poor under the pressure of usury and paper money, they receive no consolation or sympathy from the public editors and writers ; whilst they are all loud and fervent in the praise of bankers, banks and dividends ; and divert public attention from the real authors and causes of the domestic evils, to foreign rulers and people that had nothing at all to do in the matter. An instance of such base servility is seen in said *Brownson's Quarterly Review*, page 452, October, 1851.

He saith : "The remote cause of the present frightful state of the civilized world, is, no doubt, to be looked for in the pervariation of Adam ; but the more proximate cause is the revolution effected in European thought and practice, at the epoch of the taking of Constantinople by the Turks, and the revival of Greek studies and literature in Western Europe.

"But it is undeniable, that the revolution effected in the middle of the fifteenth century, was a reaction of ancient paganism against Christianity. This reaction commenced in philosophy, literature and art, and passed into the political order under *Louis XI.* and *Louis XII.* of France, *Henry VII.* of England, and *Maximilian I.*, and *Charles V.*, of Germany. From the political order, it passed into the religious order, under Luther and Calvin."

Behold two foul and false aspersions : First, that the Greek literature had been shamefully neglected by the ancient Catholics, until the dawn of new light in the sixteenth century ; and second, that the revival of said literature in Western Europe, occasioned the frightful immorality that threatens the dissolution of civilized society. He should, in justice to his readers, specify the period in ecclesiastical history, when the Greek literature had been neglected. Perhaps the Basils and Gregories Nyssa and Nazien, or Cyrill of Alexandria, who wrote and spoke Greek in perfection ; or Jerome, or Damasus, or Gre-

gory the Great, neglected it. And what is the innate and radical defect in the Greek studies, that it could produce the mass of evils that he complains of ; or what influence had the capture of Constantinople by the Turks, on morals or maxims in Western Europe ? So trifling was the influence of that event on Western Europe, that an insurmountable line of separation seems to be established between the Christians and Turks ; that the Koran, and polygamy, and the seraglio of the East are never reduced into practice in the West.

Had he opened his eyes, he could easily come to the true cause. He would not trace the evil to the capture of Constantinople by the Turks, but to the taking of London by the Calvinists ; he would not impute the fault to the Catholic Kings, but rather to the Protestants, *Henry VIII. Elizabeth* and *William III.* By attaching the blame to the Greek literature, not to the funds and usury, to the Catholic, not to the Protestant rulers ; to foreign and distant countries, not to England, whose history we all know, he plays the usual roguish game of the Protestant writers, who overlook the beam in their own eye, and expose the mote in their neighbour's eye ; who impute every public calamity to the Catholic Church, but set down no evil to the account of the Law Church.

1800. The British Government invented banks and paper money for prosecuting the Bonaparte war. To these two causes, funds and banks, can be traced, as the light is traced to the fire, all the nation's troubles, past, present, and to come. I myself, remember well how happy in the comforts and necessities of life had been my native Erin, sixty-eight years ago, previous to the paper era. The people had faith that worketh by charity. If one man needed a loan of money to release the cattle from the land-lord or tax-gather, he would go to some neighbour and state to him the emergency. That good neighbour would at once go to his chest, and hand out the needful—fifteen or twenty guineas, without a note, signer, or interest ;

which the borrower would punctually refund at the appointed time. The Apostolical charity was then among them in its full bloom ; no needy person could be seen, nor were the cries of a traveling pauper ever heard there. And as for a usurer, or lender in the hope of gain, he never showed his face ; if he would, the finger of scorn was surely fixed upon him ; they considered him an uncharitable monster, seeking gain through the misery of his fellow creature who was redeemed by the blood of Christ. But, to our grief, this Apostolical charity was doomed to wither before the heretical inventions of the Protestant rulers. The influx of bank bills made money plenty, prices rose, avarice and extravagance knew no bounds. During the unnatural inflation of paper money, the rent rolls doubled every tenth year ; the proprietors, imagining that the sun would never be eclipsed, set no limit to their hounds and horses, to dresses and entertainments ; the merchants enlarged the shops and houses, and doubled the stock in trade. In short, pride and vanity inflated the whole community. But lo, when all classes were fast in debts contracted during the paper bubble—fast in “the eddy of usury, that devours souls and swallows up property,” at the close of the French war, in 1816, the prices fell, and the speculators failed in every town and city ; and before the end of 1822, the banks failed throughout Ireland : in England there was a universal failure of banks, accompanied with a terrific panic, in the spring of 1825. This I know well : for I happened to sojourn then in London. The terror and consternation, the wreck of property, and desertion of houses, and the grinding destitution among the laboring classes could not be greater, if the city had been invaded and sacked by some foreign barbarians.

Whereas, at the general explosion in Ireland, no currency remained but paper money, which was worth nothing, the people were all ruined ; the social system stood still ; nothing could be bought or sold ; the rack rents that were contracted during the

paper bubble, could not be paid. Hence, the people were cleared out of their ancestral dwellings, and thrown out in utter destitution, homeless, and pennyless on the wide world ; and soon after famine with its companion, pestilence, sweeps over the land. Ousted tenants are murdered by millions in the work-houses. The tyrant proprietors who had ousted their fellow creatures, are being ousted in their turn : for the English fundholders procured a Bill for the sale of incumbered estates in Ireland ; so that every arrival from Europe reports the sale of the largest estates into small lots, and the expulsion of the squires from their paternal inheritance. In their poverty, they are the poorest of the poor. To dig they are not able, to beg they are ashamed.

Although the Reformers and Chartists puff and blow, hold meetings and conventions, deliver flowery speeches, and pass patriotic resolutions to infinity, they labor in vain : the dead weight is upon them ; the usurers hold both the ruler and people under their foot ; where they will for ever keep it, if not shaken off by some extraordinary struggle. Had they resisted usury in its infancy, sixty or seventy years ago ; had they not taken the usurers under their fatherly care, and expelled not from the land every person that had zeal or fortitude to utter one word against what they called, " Lawful Interest," they may in their present afflictions enjoy the consolation of an easy conscience. The next decimation of the people, which may God forbid, by famine or pestilence, is likely to prostrate them all at the foot of the British minister.

It being now fully proved, I am confident, that to practise or defend usury ; that is, to receive any worldly profit, or interest for the loan of money, is a sin against the law of God, expressed in both Testaments ; and that no Christian ever did it in the British Islands previous to the invention of the 39 Articles by the schismatic Elizabeth, and her spurious bishops and Parliament, I shall now show that to practise usury or interest for money

loans, is repugnant not alone to the Testaments, but also to the doctrine and definitions of the holy Catholic Church ; and that every man that receives or advocates usury or interest, is no Catholic.

USURY OR INTEREST IS CONDEMNED BY THE CANONS
AND DEFINITIONS OF THE CATHOLIC CHURCH.

DECRETAL. GRATIAN. 14, *Quest. 3, c. 1.* "If you lend your money to a man from whom you *expect more than you gave*, not money alone, but any other thing, whether it be wheat, wine, oil, or any other article, if *you expect any more than you gave*, you are an usurer, and, in that respect, reprehensible, not praiseworthy." *St. Augustin on Ps. XXXVI. An. 405.*

C. 2. "Some persons imagine, that usury obtains in money alone ; but the Scriptures foreseeing this, have exploded increase of all sorts ; so that you cannot receive more than you gave. Others also have the habit of receiving presents of different sorts for the usurious loans, not understanding, that the Scriptures call usury also increase, whatever it be, if they received any more than they had given." *St. Jerome on Ezech. xviii. An. 410.*

C. 3. "Many persons evading the precept of the law, when they give money to the merchants, require the usury, not in specie, but take some of their goods in payment of the usury. Let them therefore hear what the law says. *You shall not, it says, receive the usury of food, nor of any other thing : DEUT. XXIII. 19.* The food is usury, the cloth is usury, whatever is added to the principal, it is usury ; whatever name you give it, it is usury." *St. Ambrose, Lib. De Tobias, c. 14. An. 390.*

C. 4. "It is usury to receive any more than had been given ; if you give, for instance, ten shillings and demand more ; or if you give one cask of corn and require something more." *Con. Agatha, An. 806.*

DECRET. SEPTEMI *Lib. 3, Tit. 17, c. 3.* "Amidst the manifold cares of our solicitude, we ought in fulfilment of our pastoral office to direct our attention to that one in particular : Whereas our Lord, as the evangelist Luke attests, has bound us by a clear precept not to hope from the loan that is made, any thing above the principal." *Con. Later. sub Leo X An. 1515.*

COUNCIL OF TRENT'S CATECHISM. "Whatever is received above the principal lent, or that capital that was given, whether it be money, or any thing else, that may be purchased or estimated for money, is usury ; for it is written in EZECH. XVIII. *Thou shalt not take usury or increase ;* and, in LUKE VI. 35, our Lord says, *Lend, hoping for nothing thereby.*—Even among the Gentiles, usury was always considered a most grievous and most odious crime."

DECRETAL GRATIAN. *Dist. 46, Chap. 8.* "We decree that neither seditious persons, nor usurers, nor avengers of their own wrongs, be ordained Priests." *Con. Carthag. IV. c. 67. An. 398.*

Chap. 9. "It is not lawful for the ministers of the altar, nor for persons in clerical orders, to receive either usury or the gain, that is called *sescuplum*." *Con. Laodicen. c. 5. An. 320.*

Chap. 10. "Let none of the clergy attempt to exercise usury either in his own or in the name of another ; for it is unbecoming that a man involve himself in sin for the profit of others.—But this is the sort of usury alone we ought to look after and exercise : to give charity to our fellow creatures, that we may receive from the Lord who makes abundant and everlasting recompense." *Leo Papa. Epist. 1, c. 4. An. 443.*

Dist. 47. Chap. 1. "Let the Bishop, or Priest, or Deacon, who requires usury from debtors, either cease, or be positively deposed." *Can. 44. Apostolorum.*

Chap. 4. "Be it known to you, that we are informed concerning Peter, that he gave out shillings at usury, which you

must carefully investigate. And should you discover that he did, turn your thoughts from him, and choose another person : for we never impose hands upon the lovers of usury : but should you from investigation discover that the report is false (because he is a stranger to us, and whether he did through simplicity what is imputed to him, is also unknown to us) you must send him, together with your judgment, hither ; that we may, after having carefully examined his life, talents, and sentiments, see whether he is such as your judgment will represent him, to the end that we may, with God's grace, comply with your wishes concerning him." *B. Greg. ad Cleros Neap. An.* 600.

Chap. 5. "If any clergyman be detected receiving usury, let him be degraded and suspended ;* but if any layman be convicted of usury, if he promise, when reprimanded, to amend, let him be more leniently dealt with ; if he relapse after this reprimand, let him be excommunicated." *Con. Eleber. Can.* 20. *An.* 305.

Chap. 6. "As the Catholic man, particularly the priest of the Lord, should be free from stain, so should he be free from the infection of avarice. The Scriptures saying, *Eccl. xviii. 30, Go not after thy lusts*, for an ambitious mind knows not how to refrain from forbidden things, nor enjoy lawful things, nor cultivate piety." *Leo Papa I. Epist. 51. Ad Anatol. An.* 452.

14, *Quæst. 4, Chap. 1.* "Be it known to clergy, that they must abstain from mean pursuits of gain, and that they must refrain from all sorts of traffics and avarice ; but if they do not choose to refrain, let them, whatever be their dignity, be compelled to discontinue their clerical functions." *Pope Gelasius to the Sicilian Bishops, An.* 494.

Chap. 2. "Be it decreed, that the clergy who practise usury be excommunicated according to the divine form." *Con. Agatha, Can. 12, An.* 319 ; confirmed by *Pope Sylvester.*

*The portion of the Council of Eleber—"but if any," &c., regarding the laity, is not found in the *CORPUS JURIS*, but in the *SUMMA CONCILIORUM*—a work equally sanctioned and authenticated by the Church.

Chap. 3. "It is ordained in the canons, that whosoever is ambitious for the clerical dignity, he must not indulge in the practice of buying cheap and selling dear ; but, if he wishes to carry on the practice, let him be suspended." *Con. Terracon. Can. 2, An. 517, in Hispania.*

Chap. 4. "If any clergyman, laying aside the fear of God, and the Scriptures that say, *He who lent not his money at usury*, will after this decree of the great Council lend at usury, or demand per centage, or seek sordid gain from any sort of traffick, or receive any increase by buying cheap and selling dear different descriptions of wine, fruit, or any other article, let him be deposed and suspended." *Council under Pope Martin, An. 672.*

Chap. 5. "If any clergyman lend a man in distress a sum of money, he may receive the same in wine or corn, that might be laid by for sale in the ordinary course of traffick ; but if the borrower would not command the necessary kind, let him accept what he lent without any increase." *Con. Terracon, Can. 3, An. 516.*

Chap. 6. "Let no clergyman receive more than he lent ; if he lent money, let him receive money ; if he lent goods, let him receive as much in goods ; whatever else he gave, let him receive as much." *Con. Carthag. III. An. 397.*

Chap. 7. "We deem it not proper to overlook how some persons are so overcome by the love of sordid gain, that they practise usury, and pursue riches by usurious practices ; which crime is deplorable when seen, not only among the clergy, but even among any laity calling themselves Christians ; if any persons be convicted of this crime, we decree that he be rigorously punished." *Leo Papa An. 443.*

Chap. 8. "Whereas many clergy, actuated by avarice and sordid gain, and forgetful of Holy Writ, saying, *He, who lent not his money at usury* : *PSALM XIV.* when they lend, demanding hundredth, the great and general Council has justly decreed,

that if any be found, subsequent to this definition, receiving usury, or in any respect carrying on traffic for sordid gain, he be deposed and suspended." *Con. Nicen. Can. 17, An. 325.*

DECRET. GREG. *Lib. V. Tit. 19, c. 1. Plures clericorum.*

"It is decreed by the authority of the General Council, that no clergyman do presume to exercise this or that sort of usury ; and if any of them receive in pledge for a sum of money which he lent, another's farm, as soon as he make of the fruit the capital, together with the expenses, let him at once restore the possession to the debtor ; but in case the crop make less than the debt, when he receive the deficiency, let the possession revert free to the owner. But if, after this constitution, any clergyman be found fastening to the detestable gain of usury, let him forfeit his ecclesiastical office ; unless, perhaps, it were the Church benefice that would be redeemed in this manner from the hands of a layman." *Alex. III. in the Council of Tours, An. 1180.*

Chap. 2. "Whereas, it is dangerous, not only for clergy, but even for any layman, to adhere to usurious gains, we have decreed, by the authority of the presents, that you do, by means of the spiritual sword, compel those persons who have made the capital and expenses of the farm or trees which they held in pledge, to restore the same pledges without the exaction of usury." *Alex. III. to the Bishop of Canterbury. An 1180.*

Chap. 3. "Because the crime of usury so much prevails in all places, that many persons, having omitted all other traffics practise usury as if lawful, and by no means care how it is condemned in both Testaments : we have therefore decreed that notorious usurers be not admitted to the communion of the altar ; nor, if they die in this sin, receive Christian burial ; but let none receive their offering. Whosoever would indeed have received it, or afford them Christian burial, let him be both compelled to restore what he might have received, and, until he make satisfaction at the option of his bishop, remain suspen-

ded from the execution of his office." *3d General Council of Lateran, Can. 25. under Alexander III, 1179.*

Chap. 4. "We reprobate that detestable, profane, and insatiable rapacity of usurers, odious to the divine and human laws, and exploded in both Testaments; and deprive them of every ecclesiastical consolation, ordaining that no archbishop, bishop, abbot of any order, or any person in holy orders, do, without the greatest precaution, presume to receive notorious usurers; but let them be held during life under infamy, and, unless they retract, be deprived of Christian burial. When the crime of usury is detested in both Testaments, we do not see that any dispensation could be had on the subject: because, as the Scriptures forbid telling a lie to save a man's life, much more is a man forbidden involving himself in the crime of usury, even to redeem the life of a captive." *Con. Later. can. 18, sub Alexander III. An. 1180.*

DECRETAL. *SEXTI Lib. 5. Tit. 5. Chap. I.* "Being anxious to close the eddy of usury, which destroys the souls, and swallows property, we command, that under pain of heaven's malediction, the decree of the Council of Lateran against usurers be inviolably observed. And because the less room be left to the usurers for carrying on their usurious practices, the more will the opportunity of exercising it be repressed, we decree by this general constitution, that no college or other university, or private person of any condition, state, or dignity whatever, do allow strangers or foreigners publicly practising, or desirous to practise, usurious money matters, to take for this purpose houses in their territories, or to hire, or otherwise inhabit houses already taken. But let them expel within three months from their territories, all notorious usurers of this description, never again to admit such people. Let no person set or under any appellation whatever let them houses, for the usury traffic. Whosoever act contrary, if they be ecclesiastics—Patriarchs, Archbishops, or Bishops, let them know they will

incur suspension, *ipso facto* ; minor singular persons, an excommunication ; but if a college, or other university, an interdict ; which if they endure, with hardened heart, for one month, let their territories, as long as the usurers dwell there, be under an ecclesiastical interdict. But, if they be laymen, let them be restrained by their Ordinary with ecclesiastical censure for this excess, without being sheltered by any privilege.

Chap. 2. “Although notorious usurers order in their last will, explicitly or implicitly, to make restitution for the usury which they had received, they are nevertheless to be denied Christian burial until full satisfaction (as far as their property goes) be made for the usury, either to the person to whom the restitution is due, or to his representatives, or, in case of their absence, to the Ordinary of the place. We decree that all the Religious, or others, who would have the presumption to admit, contrary to the tenor of the present decree, notorious usurers to Christian burial be subject to the penalty decreed by the Council of Lateran (*supra* page 241, c. 3,) against usurers. Let none assist at the Wills of notorious usurers, or admit them to confession, or absolve them, unless they make satisfaction for the usury or give proper cautions that they will according to their means satisfy. Farther, let not the Wills of notorious usurers, otherwise made, be valid, but let them be, *ipso jure*, null.”—*General Council of Lyons under Gregory X. An. 1273.*

CLEMENTINARUM LIB. V., *Tit. 5. Chap. Ex gravi.*—“From a melancholy report, we have learned that the communities of some places, to the offence both of God and man, and contrary to the divine and human laws alike, approving somehow of the depravity of usuries, do by their statutes, confirmed sometimes with an oath, permit that the usuries be not only exacted and paid, but knowingly compel the debtors to the payment of them, and by imposing, agreeably to the tenor of said statutes, generally heavy burdens upon the persons remanding the usuries, and using in this regard divers strange colours and

subtle frauds, prevent the recovery of them ; We, therefore, minding to counteract these atrocious attempts, have with the approbation of the Sacred Council decreed, that what superiors, presidents, rectors, deputies, judges, counsellors, or other officials soever of the same communities, will hereafter knowingly presume to make, write, or dictate such statutes, or ordain that the usuries be paid, or that, if paid, they be not freely and fully refunded when demanded, do incur the sentence of excommunication. They being to incur the same sentence, also, unless they rescind, provided they have power so to do, said statutes, even if they be already published, within three months, from the books of the same communities, or if they presume anywise to observe the said statutes, or customs having their effects.

“But because usurers in general engage privately and fraudulently in the usurious contracts, so that they can hardly ever be convicted of the usury depravity ; we decree that they be compelled, with an ecclesiastical censure, to produce their account books when an inquiry concerning the usury is instituted.

“Verily, if any person fall into that error that he would obstinately presume to affirm that to practise usury is not a sin, we decree that he be punished as a heretic ; enjoining, nevertheless, most strictly upon the Ordinaries of the places, not to omit proceeding against whomsoever they will find defamed or suspected of such an error, as they would against persons defamed or suspected of heresy.” *Con. Vienn. sub Clement. V., An. 1312.*

Lib. 3, Tit. 7. de Sepulturis, c. Eos qui. “We decree that those who, of their own peculiar rashness, in contempt of the keys of the Church, presume knowingly to bury the bodies of the dead in the cemeteries, during the time of interdict, in cases not allowed by law, or persons publicly excommunicated, or persons nominally interdicted, or *notorious usurers*, do incur, *ipso facto*, the sentence of excommunication, from which they cannot by any means be absolved, unless they make first, ac-

cording to the option of the diocesan bishop, full satisfaction to the persons injured by the premises ; any privileges of exemption in this regard, or any other privileges under any form of words that might be granted them, notwithstanding." *Con. Vienn. sub Clement. V. An. 1312.*

"A RESCRIPT WITH A DECREE OF GREGORY XIII. IN THE MATTER OF USURY, TO WILLIAM, DUKE OF BAVARIA.

GREG. XIII. "Beloved Son, Illustrious Sire, health and Apostolical benediction. You have often written to us that the custom, in these places, of exacting five per cent for money lent, is extremely suspicious to you ; and that you wish to know from us whether this can, in justice and safe conscience, be done. You have discharged the part of the best prince, in taking care of your people's salvation. We have most diligently examined the whole matter, and have called to our aid men the most learned. We send this sentence with this letter to your Highness. You will therefore order that this very form be observed ; for thus will their salvation be secured, together with your great merit and praise." *Given in Rome, 27 May, 1581, and 10th of our Pontificate.*

"*The form of a Contract celebrated all over Germany, concerning which a final solution is requested.*

"Titius in Germany having money, delivers the same to Sempronius, a man of any condition, for no specific purpose, but to be expended at the debtor's option, with this agreement : that Titius have by a pact and civil obligation, (sometimes in the same documents expressed, sometimes in others,) a right, whilst the said money is left with Sempronius, of receiving yearly from the said Sempronius five florins for every hundred, and afterwards the whole capital sum likewise. But with regard to the time when the restitution of the capital should be made, though

it is sometimes determined, it is however generally left undetermined. But full liberty is left to both Titius and Sempronius, that whenever he would, (the utility received meantime not being counted as a part of the capital) he may rescind the contract; provided that he who rescinds the contract, gives previously six months notice to the other. And by virtue of the contract, or of the subjoined pact, Titius runs no risk of losing the yearly gain, or the capital sum; but whether Sempronius fructifies the capital, or not, he has the right of exacting from him the yearly gain of five per cent.; and whether Sempronius live, or die, Titius recovers from him living, or, if he die, from his heirs, the capital sum; restoring no part of what he had meantime received.

“The Apostolical Sentence.

“The Contract celebrated in the aforesaid mode and form is usurious; for it cannot be reduced into any other than a loan contract, with a convention that a gain be received from the said loan; from which it follows that it could not be defended by either custom, or human law, or from any intention however good, of the contracting parties; whereas it is forbidden by the Divine and natural laws. From which cause also it is not lawful for any person either rich, or poor, or ever so miserable, to celebrate such a contract, and to acquire, or retain the profit.

However, if there be in Germany celebrated a contract different in mode and form from the aforesaid, in which five per cent. is received, we do not hereby intend to condemn, or approve it, until it be specifically expressed and brought under consideration, to the purpose of coming to a decision thereon, just as the cases proposed have been decided upon.”

LETTER OF THE SACRED CONGREGATION.

H. CAR. GONSALVI, to the Rev. Jeremiah O’Callaghan, Rosscarberry, Ireland. “Rev. Sir: The controversy which

has arisen between you and the Right Rev. William Coppinger, Bishop of Cloyne and Ross, regarding loan and usury, reached this Sacred Congregation. Hence it really seems that there is much reason to dread, that the five rules of usury which Benedict XIV., of holy memory, in a circular letter to the Bishops of Italy, bearing date 1st November, 1745, digested and expounded, are not sufficiently known to you. Consequently, the Sacred Congregation resolved to send you a copy of these rules or sentences, which contain the universal and perpetual doctrine of the Catholic Church on usury, and which, therefore, the Supreme Pontiff in said circular letter has approved and confirmed. If you duly weigh the contents of that letter ; if you with docile and humble mind embrace them ; if you follow them in every respect, there will be no reason why the above mentioned prelate could, in justice, be angry with you on the doctrine of usury. Laying aside therefore all party spirit and ambitious views, go to the bishop, and profess that you hold all just obedience to him, your lawful superior, insomuch that you will not at all, either in writing or preaching, inculcate or teach any thing contrary or foreign to these sentences. By this easy and reasonable mode of proceeding, I hope you will gain from him the grace of reconciliation. In the mean time, I earnestly pray that God may mercifully vouchsafe you every blessing. Rome, 5th July, 1823."

FIVE RULES.

For rightly judging of the cases wherein Usury is committed, or not, which Benedict XIV., prescribed in a Circular Letter — *Vix pervenit*. bearing date Nov. 1, 1745 :

RULE I. "That sort of sin called usury, which has its proper seat and place in a loan contract, consists in a man's desiring from the loan itself, which of its own nature demands as much only to be restored as was received, that more be restored to him than was received ; and consequently maintaining, that

some gain, above the principal, is due to him by reason of the very loan. Every gain, therefore, of this description, that exceeds the principal, is illicit and usurious."

RULE II. declares : "that it is no palliation of usury if the gain be moderate and trifling : or if it be not exacted from the poor, but from the rich or from merchants ; that the law of loan necessarily requires an equality between the thing given and the thing received ; that if any thing more than that be received the equality is violated ; and the receiver is in justice liable to make restitution.

RULE III. "But this is not, by any means, denying that some other titles, being collectively neither innate nor intrinsic to the very nature of a loan, may sometimes concur with the loan contract, from which a cause, both just and lawful in every respect, may arise for demanding fairly something more than the principal."

RULE IV. "If all things be rightly transacted and weighed in the scale of justice, human ingenuity will, there is no doubt, devise, in the wide field of lawful contracts, commerce and traffics calculated to create and preserve the public utility.—Far be it from Christians to imagine that by the means of usury, and such strange wrongs, lucrative trade could prosper. Whereas, on the contrary, the Divine Oracle declares, *Justice raises a nation, but sin makes a people miserable.*" PROV. XIV. 34.

RULE V. declares that it is a false notion that a lawful title for receiving some moderate gain above the principal always accompanies the loan.

Notes by the Author.

Note on Rule I. No definition can be clearer than this : A man falls into the crime of usury, even if he receive it not in fact, but maintains or desires that some gain above the principal be given to him ; which doctrine is certainly based upon the precept of Jesus Christ : *Lend, hoping for nothing thereby.* And

as the modern usurers maintain, that some gain above the principal is due to them, and set up an equal right to the principal and interest, they certainly transgress the universal and perpetual law of the Catholic Church on usury, and that of Christ himself.

Note. The second rule fully agrees with the former ; it forbids to receive any usury whatever, either from the rich or poor, or even from merchants ; and that it is the law of loaning that the lender do receive from the borrower only as much as he lent ; and that if he receive any thing over and above the sum lent, he is in justice bound to restitution.

Note. The fourth rule declares that usury and all such practices are wrongs, strange and foreign to the law of mercy given by Christ our Lord : it is a Jewish, heathenish invention, that never could gain a footing amongst the apostles, the martyrs, and popes of antiquity. But alas ! how often do we hear people calling themselves Christians, saying, that without usury, banks, and such strange and unchristian wrongs, neither trade nor society could prosper. The truth prevaieth and endureth forever. Providence leaves not himself without a testimony. Do we not see, at every side of us, the peoples and nations that have made mockery of the law of God, and gone on to seek wealth by means of usury and such strange injuries, poor and miserable and sunk into a chaos ? Would it not be more conducive to the health of their own soul and body, as well as to the peace and prosperity of society, that they earn bread at the sweat of their brow, and even beg for the necessities of life, than involve themselves in such unchristian wrongs ?

Note on Rule V. The usurers take good care to secure the principal with signers and mortgages, and yet demand exorbitant interest ; they are opposed to the scriptures, decrees of the Catholic Church, and to the common reason of mankind. *From him who would borrow turn not away.* Why quote the word of God to usurers ? If the borrower be rich and able to give good

vouchers, they turn not away from him ; if he be poor and miserable, they will surely turn away and leave him to sink or swim in his embarrassments. However, they have churches, bibles, tracts, and missionaries in abundance, to gain souls to God ; the guides teach them : Peace, peace, and there is no peace. As to external titles the usurers care not for them at all ; they must have the usury whether there be or be not titles.

Note. And as **RULE III.** is the only one that seems to leave any room for the practice of interest, I solicit the reader's special attention to my remarks upon that rule. It contemplates some titles that are neither innate nor intrinsic to the nature of the loan, but extrinsic and separable therefrom. But the *use* of the borrowed money is a property both innate and intrinsic to the loan ; the borrower having full freedom to use and expend the sum borrowed at pleasure ; which freedom, if anyhow restrained or limited, the transaction loses the nature of a loan altogether. To charge, therefore, price for the use of the loaned money is to make a charge for a title that is innate and intrinsic to the loan ; which is forbidden by the said **RULE III.**

Further, although no Pope nor Council has specified, or even hinted at the external titles for receiving any more than the sum lent, or pointed out the time when they concur with the loan contract, I think I may, without detriment to the Catholic truth, say, that the lender, when forced by a roguish borrower to have recourse to law for the recovery of the debt, would in justice be entitled to the legal costs. As such costs are not innate nor intrinsic, but accidental and subsequent to the loan contract, might not Benedict XIV. have them or some similar external titles in view ? At all events, I loudly proclaim that no interest, nor more than the capital lent can be hoped for, demanded, or recovered for the use of the money or for any other title innate or intrinsic to the nature of the loan.

Moreover, keep in mind how it is demonstrated in page 227, that usury or increase is reprobated by the law of God ; in page

237, that it is condemned by the holy Fathers ; and in page 238, that it is abhorred by the Sacred Canons. Must the law of God, revealed in both Testaments, the constant and uniform law taught and propagated by the Church of Christ in all Christian countries, be abrogated by that one obscure rule of Benedict XIV ? No. The axiom says: If the whole or a part of any statute be obscure or doubtful it must be construed with, not against, the general law

“Deviations from the general law must not be drawn into a ‘precedent’ ”

“In difficult cases we look to what is the most probable, or ‘to what is the most common.’”*

The maxim is certainly built upon the law of God and the hoary wisdom of antiquity. GAL. I. 8. Though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema ; as we said before, so I say to you again : If any one preach to you a gospel besides that which you have received, let him be anathema.

ST. VINCENT LIRENS, *Chap.* 39. “To the Holy Fathers we give credence under the condition that whatever the whole or the majority of them unanimously, constantly, and manifestly adopt, hold, and hand down, it be confirmed and ratified. But that opinion, which any man, though he be holy and learned, though he be a bishop, confessor, or martyr, holds besides all, or contrary to all, must be set apart with the the peculiar, private, and obscure sentiments, from the authority of the perpetual, public, and universal doctrine, for fear we would, after the sacrilegious usage of heretics and schismatics, abandon, at the risk of our immortal souls, the Catholic truth, and pursue the novel error of an individual.” *Chap.* 3. “In the Catholic

*REGULA 28. Quæ a jure communi exorbitant, nequaquam ad consequentiam sunt trahenda.

REGULA 45. Inspicimus in obscuris, quod verisimilius, vel quod plerumque fieri consuevit. *Lib. v. tit. 12, de Regulis Juris. in Sexto.*

Church take good care to hold *what was every where, what was always, what was by all people believed.*”

Moreover, if they deem that solitary RULE III. sufficient warrant for the practice of usury, how will they dispose of the other four Rules, both Testaments, and the decrees of the Fathers, Popes, and Councils, that are clear and strong in condemnation of it? Will that one rule render them all dead letters? In conclusion, as the Five Rules of Benedict XIV. contain the universal and perpetual doctrine of the Catholic Church on usury; and as we cannot teach, or inculcate, by word or writing, any thing contrary or foreign to them, it is conclusive that whosoever practises, or defends, the practice of usury, or lending money for gain-sake, is not a Catholic.

Whosoever practices or advocates the practice of Usury or Interest, in defiance of the manifold testimonies of the Scriptures, which are heretofore seen, and of the constant and uniform decrees and definitions of the holy Catholic Church which are also seen, is not a Catholic Christian but a rueful infidel, disposed to revive ancient heathenism on the ruins of Christianity. That the Sectarians at large, have such a baneful tendency, as if antichrist's revolt is at hand, there are many symptoms and motives to think. First: the open and undisguised propagation of heathenism in Brownson's Quarterly Review, in Boston, Massachusetts, under the inspection and connivance of the several Sects and their teachers. Second: the universal contempt of the laver of regeneration in New England, especially in Vermont, where, as I daily hear and firmly believe, the one-third of the Sectarians never received, nor care for baptism of any sort. Third: in a Lyceum lately got up by subscriptions in this town, are orations delivered by noted speakers from distant places. I myself, although from principle adverse to such profane exhibitions, was forced by the entreaties of particular friends, to attend one night, two months ago, the oration of a celebrated speaker from Boston. But what did I

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hear? High encomiums of the English literature, and on the might and refinement of the ancient heathens; who are, he said, our illustrious fathers, and perfect models; with whom we are connected by the strongest ties of kindred and ancestry. And, to my utter astonishment, not one word fell from his lips in praise of the Saviour of men, Christ Jesus; nor of the holy Apostles, sent by him to teach and baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost; nor of the Martyrs who washed their robes in the blood of the Lamb; nor of the holy Fathers, Virgins, Bishops and Popes, who confessed God before the world, defended the sacred Deposit, preserved and authenticated the holy Canon for the instruction and sanctification of posterity. Indeed, the infernal tendency of such lectures could not be mistaken; as it was the first, so shall it be the last that I shall attend. These undeniable facts, to say nothing of the legalized practice of the unchristian usury or interest in all quarters, are clear symptoms and signs that the Sectarians are, with common consent, determined to get rid of their dying rays of Christianity, and to fall back on paganism. These reasons loudly call upon our Hierarchy to rouse themselves, stand in the gap, and raise up a wall for the house of Israel. If we do not, by the help of divine grace, oppose a firm barrier against the torrent of infidelity, rushing down from the Sectarian schools, pulpits, presses and lectures, the United States will soon be as thoroughly paganized as Africa is. No other weapons can we wield against them, than the same that had been effectually wielded by the ancient Fathers and Councils, against the Jews and Gentiles, heretics and schismatics: namely, the Sacred Volume, Apostolical Traditions, the sacred Canons and definitions of the holy Catholic Church.

Objection. It is true, that the several passages from the holy Scriptures and the manifold Canons which you have quoted, condemn usury or interest, but has not the Redeemer himself,

in the parable of the talents, rebuked the slothful servant, because he had not put out the money to usury? *Matt. XXV. 27.—Thou oughtest to have committed my money to the bankers, that at my coming I should receive my own with usury.*

Previous to my direct answer, I shall fix the reader's attention upon two points, that seem to me essential to the right understanding of the question: first, the Sectarians' proneness to go down by the broad road, when they assert that that one solitary text supersedes the numerous other texts, and the manifold decrees and definitions of the Church that stand out against usury: second; the heavenly charity and benevolence breathing throughout both Testaments.

Luke VI. 33. If you do good to them that do good to you; what thanks are to you? for sinners also do this. And if you lend to them, of whom you hope to receive; what thanks are to you? for sinners also lend to sinners, for to receive as much. But love ye your enemies; and do good, and lend, hoping for nothing thereby; and your reward shall be great, and you shall be the sons of the Highest: for he is kind to the unthankful and to the evil.

Luke XIV. 12. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours, who are rich: lest perhaps they invite thee again, and a recompense be made to thee; but when thou makest a feast, call the poor, the maimed, the lame, and the blind. And thou shalt be blessed, because they have not wherewith to make thee recompense, for recompense shall be made thee at the resurrection of the dead.

James I. 27. Religion, clear and undefiled before God and the Father is this: to visit the fatherless and the widows in their tribulation. *Chapter II. 15.* If thy brother or sister be naked, and want daily food, and one of you say to them: Go in peace, be you warmed and filled: yet give not those things that are necessary for them; what shall it profit? So faith also, if it have not works, is dead in itself.

Exod. XXII. 21. Thou shalt not molest a stranger, nor afflict him: for yourselves also were strangers in the land of Egypt; you shall not hurt a widow, nor an orphan: if you hurt them, they will cry out to me, and I will hear their cry.

Deut. XXIV. 19. When thou hast reaped the corn in thy field, and hast forgot and left a sheaf, thou shalt not return to take it away: but thou shalt suffer the stranger, and the fatherless, and the widow, to take it away, that the Lord thy God may bless thee in all the works of thy hands.

Isai. LVIII. 7. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house; when thou shalt see one naked, cover him, and despise not thy own flesh. Then thou shalt call, and the Lord shall hear; thou shalt cry, and he shall say: Here I am.

Ezech. XVIII. 7. He hath given his bread to the hungry, and hath covered the naked with a garment: hath not lent upon usury, nor taken any increase.

Verily, they imagine that Christ's rebuke to the slothful servant amounts to a repeal of the manifold texts from the Testaments that are heretofore quoted against usury and usurers, and that the Lord came to destroy the law and prophets. But *he was not come to destroy, but to fulfil, Matt. V. 17.* Whereas, a loan is one of the several works of mercy instituted by Christ our Lord for relieving the distressed, they, by demanding interest or compensation for the use of money, will consistently demand it if they feed the hungry, clothe the naked, harbour the indigent poor, and for every other good work they do. Would not such a notion sap the foundation of the Christian religion, and set aside the example of our heavenly Father who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust; who is kind to the unthankful, and to the evil: would it not substitute the devil's selfishness for the heavenly charity? Thus premising, come to see my answer.

Answer to the Objection. The parable of the ten talents which opens at the 14th verse of the said 25th chapter of *St. Matthew*, represents the Master going to the far country, to ascend to the kingdom of heaven: he entrusts to mankind his talents—worldly property with bodily and mental endowments to trade with ; and he will come again, at the day of judgment, to call for the same talents and the profits. The faithful servant who will bring back the talents doubled, will hear from the Lord the joyous address: *Well done, good and faithful servant ; because thou hast been faithful over a few things, I will place thee over many things ; enter thou into the joy of the Lord.*

Verse 26. The slothful servant said : Being afraid, I went and hid thy talent in the earth ; behold here thou hast that which is thine. And his Lord answering, said to him : Wicked and slothful servant, thou knowest that I reap where I sow not, and gather where I have not strewed. Thou oughtest, therefore, to have committed my money to the bankers, and at my coming I should receive my own, with usury. Therefore, the talent, which he had received, to be refunded again with the increase, was the Lord's money ; but he, the slothful servant, kept it all to himself, and brought no profit whatever to the Lord. That the banks in which the deposit should be made, signify the backs and bellies of the poor, and that the usury which should be brought in, means spiritual and corporal works of mercy, is manifest from the description of the general Judgment which begins at the conclusion of the parable of the talents. *Verse 33.* Christ shall set the sheep on his right hand ; but the goats on his left. Then the King shall say to them that shall be on his right hand : Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world : for I was hungry, and you gave me to eat, &c.

From the interpretation of *Pope Gregory the Great*, and *St. Ambrose*, it remains evident, that the parable and the usury therein mentioned, are to be understood spiritually.

B. Greg. Mag. Papa, Hom. 9, in Evang. “The five talents signify the five senses of the body ; that is to say, *seeing, hearing, tasting, smelling, and touching* : the knowledge of external things ; the two talents denote the understanding and operation ; but by the one talent, is designated the understanding alone. The man who had received the five talents, gained five more ; because some persons there are, who, though not able to penetrate into internal and mystical subjects, instruct many in sound doctrine on their way to heaven : from these exterior endowments received by them, they double the talents, when they restrain, both in themselves and in others, the concupiscence of the flesh, the concupiscence of the eye, and the pride of life. And some persons there are, as if endowed with two talents, understanding and operation : they penetrate into the niceties of internal matters, and perform wonders in external subjects too, when by understanding and proper action they preach unto others, they carry with them, as it were, double gain from the traffick. But he that received the one talent, going away, dug in the ground and hid the Lord’s money. *To hide the talent in the ground, is to involve in worldly affairs the judgment which we had received from God ; not to seek spiritual lucre ; nor to lift up the heart from earthly affairs.* For some persons have received intellect, and they understand not but the works of the flesh. It is of them the prophet, *Jer. IV. 22*, saith : My foolish people have not known me : they are foolish and senseless children : *they are wise to do evil, but to do good they have no knowledge.* To the servant who had hid the talent in the earth, is immediately said : *Thou wicked and slothful servant, thou knowest that I reap where I sow not, and gather where I have not strewed : thou oughtest, therefore, to have invested my money in the banks, that at my coming, I may receive my own, with usury.* From his own words, is the servant refuted by the Lord : *I reap where I sow not, and gather where I have not strewed ;* as if he plainly say to him : If, ac-

cording to your own concession, I demand even what I had not given, do I not with stronger right demand from you what I had given you to trade with ? To intrust the money to the bankers, is to impart the faculty of preaching to the persons who are competent to reduce it to practice, both by word and example."

S. Ambros. Comment. in Evang. Luc. Cap. 19. "A certain nobleman went into a far country to receive for himself a kingdom, and to return ; and calling his ten servants, he gave them ten pounds, and said to them : Trade till I come. But his citizens hated him ; and they sent an embassy after him, saying : We will not have this man to reign over us. One man made of the one pound, ten pounds, and another five. Perhaps the one man has made moral profits, because there are five senses of the body ; the other hath double profit, the sublime mysteries of the law, and the moral principles of equity. Usury of money is one thing, usury of the heavenly doctrine, another."

Ere this, it is clearly seen, that to charge usury, or interest, for the use of money, is a sin against the law of God—*Thou shalt not steal* ; and that it is rapine, one of the most odious degrees of theft,—for to carry away openly and forcibly a man's property, is a more grievous crime than to steal it privately : in the one case, is a personal insult and contumely added to the guilt of injustice. But the law of God endureth forever.—*Amen, I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.* It is also seen that the same thing is a sin against the law of the Catholic Church. Will the Protestants practise what is forbidden by the immutable laws of the Omnipotent God, who rules the bulk of the world at his beck ; who holds in his hand the slender thread of their life ; will they practise it in defiance of the laws of Christ's Church, which he commands them to hear, under pain of *being heathens and publicans, Matt. XVIII. 17* ? It may be said that the ecclesiastical laws are repealed or relaxed

by the contrary custom ; and that many Catholics of these days, as well as the Protestants, receive interest without shame or scruple. It is written, *Matt. XXIII.*, The Scribes and the Pharisees have sat in the chair of Moses. All things therefore whatsoever they shall say to you, observe and do ; but according to their works do ye not : for they say, and do not. It is not our duty to mind what people do, but to know and observe the law that was promulgated by Christ and his Apostles, and preserved and handed down by the holy Catholic Church. If we take the worldly customs as guides, we would have to change with every breeze—became Lutherans in London, Socinians in Prussia, Turks in Asia, and Pagans in China.—That the Canons of the Church are neither relaxed nor abrogated, but remain unchangeable as the rock upon which she stands, is manifest from the Profession of the Catholic faith, made and sworn to by every Bishop and Priest in Christendom, the very moment he assumes the care of souls, and by every alien and neophyte that comes into the fold of Christ.

PROFESSION OF THE CATHOLIC FAITH,
DECREED BY PIUS IV.

“I most steadfastly admit, and embrace, Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the Church.

“I likewise undoubtedly receive and profess all things, delivered, defined, and declared by the sacred Canons and general Councils, and particularly by the holy Council of Trent.”

But that usury or interest is generally practised by the heretics, and that the infection spreads from them through the whole community, cannot be denied. Whosoever practises it cannot be either a Christian or Catholic. It was of them, has the holy Prophet written, *Ezech. XXII. 12.*, Thou hast taken usury and increase ; and thou hast forgotten me, saith the Lord God.—Behold, I have clapped my hands at thy covetousness, which

thou hast exercised, and at the blood that hath been shed in the midst of thee. Shall thy heart endure, or shall thy hands prevail, in the days which I will bring upon thee? I, the Lord, have spoken, and will do it. And I will disperse thee in the nations, and will scatter thee among the countries. *Verse 27.* The princes in the midst of her, are like wolves ravening the prey to shed blood and to destroy souls, and to run after gains, through covetousness. And her prophets have daubed them without tempering the mortar, seeing vain things and delivering lies unto them, saying: Thus saith the Lord God; when the Lord hath not spoken. The people of the land have used oppression, and committed robbery; they have afflicted the needy and poor, and have oppressed the stranger by calumny without judgment. And I have sought among them, for a man that might set up a hedge, and stand in the gap before me, in favour of the land, that I might not destroy it; and I found none.—And I poured out my indignation upon them; in the fire of my wrath I consumed them.

With the difference of dates and names, the Prophet draws a true picture of the 39 Articles-men in England and America. They take usury and increase, and covetously oppress their neighbours. The princes are like wolves ravening the prey, to shed blood and destroy souls, and run after gain. Their ministers daub them over without tempering the mortar; seeing false things and divining lies; and none could be found to set up a hedge, and stand in the gap before the Lord in favour of the land. He has therefore dispersed them in the nations and scattered them among the countries. And he has poured out his indignation upon them; in the fire of his wrath he consumed them. The Lord our God invariably afflicted and punished our fathers, when they sinned, and again he extended his hand to them, when they amended and repented. *Jer. XXV. 8.* Thus saith the Lord: Because you have not heard my words. * * * I will take away from them the voice of

mirth and the voice of gladness, and the voice of the bridegroom and the voice of the bride, and the sound of the mill, and the light of the lamp ; and these nations shall serve the king of Babylon seventy years ; and when the seventy years shall be expired, I will punish the king of Babylon.

2 *Esdras IX.* The Israelites when they returned from the captivity, repented with fasting and sackcloth ; confessed God's benefits and their own ingratitude, and made a covenant with God. The subscribers' names to the covenant are given in the tenth Chapter. *Verse 29.* They came to promise and swear that they would walk in the law of God ; that they would do and keep the commandments of the Lord God ; that they would not give their daughters to the people of the land, nor take their daughters for their sons. But, lo, the practice of *usury* was one of the hideous sins, that brought down upon them the wrath of the Lord God.

2 *Esdras V.* Nehemias blameth the rich, for their oppressing the poor, saying : Now there was a great cry of the people, and their wives, against their brethren, the Jews ; and there were some that said : Our sons and our daughters are very many ; let us take up corn for the price of them, and let us eat and live. And there were some that said : Let us mortgage our lands, and our vine-yards, and let us take corn because of the famine. And others said : Let us borrow money for the king's tribute, and let us give up our fields and vineyards ; and our flesh is as the flesh of our brethren : and our children as their children. Behold we bring into bondage our sons and our daughters, and some of our daughters are bond-women already, neither have we wherewith to redeem them, and our fields and our vineyards other men possess. And I was exceeding angry when I heard their cry, according to these words. And my heart thought with myself, and I rebuked the nobles and magistrates, and said to them : *Do you every one exact usury of your brethren ?* And I gathered together a great assembly

against them ; and I said to them : We, as you know, have redeemed according to our abilities, our brethren the Jews, that were sold to the Gentiles ; and will you then sell your brethren, for us to redeem them ? And they held their peace, and found not what to answer. And I said to them : The thing you do is not good ; why walk you not in the fear of God, that we be not exposed to the reproach of the Gentiles, our enemies ?—Both I and my brethren, and my servants, have lent money and corn to many : let us all agree not to call for it again ; let us forgive the debt that is owing to us. Restore ye to them this day their fields and their vineyards, and their olive yards, and their houses, and the per centage of the money and of the corn, and of the wine, and the oil which you were wont to exact from them ; give it rather for them. And they said : We will restore, and we will require nothing of them, and we will do as thou sayest. And I called the priests, and took an oath of them to do according to these words.

As I turn my eyes from the afflictions of the ancient people of God, to those of my brethren in Ireland, tears steal down my cheeks. They are also carried into captivity ; their sons and their daughters are already in bondage, by reason of the kings taxes, the famine and pestilence ; their lands and their houses, and their orchards, other men possess ; the usurers, bankers, and fund-holders are over them ; their religion and ceremonies are made the reproach of their enemies. What Jews or Gentiles, being daily witnesses of the legalized fraud and iniquity practised by nominal Christians, in their usurious money transactions, would care for Christ or for the Christian religion ?

The sailors when the storm roars in the distance, and the white waves swell in the offing, imagine that the gale will spend its fury before it comes hither, and turn into the hammocks.—But the nearing crash, the convulsed elements, the reeling of the keel, the crackling of the shrouds, soon dispel their slumber.—

Now springing aloft in wild fury and terror, they see death staring them in the face, and utter the dismal scream to pull the ropes, and haul in the sails, lest we all go in five minutes to the bottom ! So some wiseacres imagine the troubles and upheavings in distant Europe, will exhaust themselves there, and will never cross the wide Atlantic ; and that therefore our happy Republic may take a comfortable rest on the pillow. But it is a trite axiom in physics, and, I think, in morals too, that similar causes produce similar effects ; since the funding, banks and usury, that occasioned all the scourges and calamities in Europe, are long since planted and in full bearing here, can any person be so simple as to think that Providence will suspend his eternal and just decrees in favour of this land ?

Psalm LIV. Cast down, O Lord, and divide their tongues : for I have seen iniquity and contradiction in the city ; day and night shall iniquity surround it upon its walls ; and in the midst thereof are labour and injustice ; and usury and deceit have not departed from its streets.

Verily, the expansions and curtailments, the failures and suspensions, of banks ; the usury and deceit, the fraud and iniquity practised day and night, publicly and privately, in all the towns and cities in our midst, would make you think that the Psalmist's picture was intended for the United States.

1836. Banks, as if by some secret concert, failed, in and about Boston, Massachusetts, for thirteen millions ; which enormous amount was principally lost by the working classes. Thus are the crafty knaves enabled by usury and deceit, to build palace-like houses, and make Rail Roads and Canals, and to hold the same cheated poor in perpetual bondage.

1837. This year brought to light in the United States, a gigantic specimen of national fraud, such as never had been known or heard of, in any part of the civilized world. Seven or eight bank Directors, with a Mr. F., as their Chairman, held a private meeting in a small room in New York City, and after a

short deliberation, perhaps an hour or two, resolved to suspend specie payment ; in passing, let me inform the reader, that said Chairman, as if closely pursued by the wrath of God, became, in less than five days, his own executioner: he committed suicide, either by the knife or rope, I forget which. Within ten days, all the banks, throughout the States and the Canadas, adopted the New York resolution. From this fact, it would appear that these institutions are banded together, in some covert league, like the free masons. Base violation of solemn contracts and promises, that was !

Millions of bills then spread throughout the length and breadth of the country, carried on their face fine and imposing promises : —“This bank promises to pay the bearer, on demand, ten or twenty dollars,” as the case might be. However, all these millions of promises and obligations are trampled upon, on the authority of the New York Junta—by one party without the knowledge or consent of the other ; by the debtors without the concurrence or acquiescence of the creditors. The arrogance of the New York bankers stopped not here : they sent a delegation to the Legislature, to pray (after the evil was perpetrated,) for a legal sanction of their fraudulent suspension, and for the privilege of extending it longer. Both petitions were readily granted ! To such manifest violation of public justice, and of solemn promises and contracts, the Albany Assembly would have never consented, if they had not all been bankers or sharers in banks. In case that any of said Honorable members held a promissory note against a neighbour, payable on demand, would he endure if the Legislature interfere, without his consent or privity, and extend the time of payment ? Shall all the fair play between man and man ; shall all the laws of nature and of nature’s God be put in abeyance on behalf of bankers and usurers ? During this fraudulent suspension, which lasted twelve months or longer, property sunk into a chaos : it fell in some places 50 per cent. Bank notes were at a discount of 9

or 10 per cent. the debtor part of the community had, to their ruin, to meet their obligations with depreciated paper currency. A direful panic came upon the people, lest the banks would never more open, and induced them to sell their bills at any sacrifice. Now comes the sunny harvest for the usurers and bankers, to make their fortune. Starting up Exchange offices in every town and city, they bought up the greater part of the bills at a discount of 9 or 10 per cent. When the public was thus cheated, and the bills almost entirely withdrawn, the fraudulent banks resumed specie payment, and continue it ever since, with the exception of some crashes here and there. How many millions of widows and orphans, of merchants, farmers, and mechanics were ruined in that universal spoliation, nobody can tell; the number must have been great and terrific. Is this a land of liberty, where no man knows the amount of his property; where the estates worth thousands to-day, may not be worth hundreds to-morrow; where the expansions, and curtailments, and suspensions of banks have sunk all substance into an uncertainty? The people boast of their emancipation from the foreigner's yoke, but they have insensibly fallen under the more galling yoke of the usurers and bankers.

1840. The Legislature of Michigan passed a general banking law, under which an immense number of banks started into existence, without any specie or solid basis whatever. Of course, the whole squad failed, after a few months operation, dealing ruin and desolation far and near, amongst the struggling settlers. The letters which they sent about that time, to their friends and relatives in Vermont, unfolded a picture of bank fraud that would rend a heart of stone. Here is a specimen:—

*Letter from D. K., in Michigan, to
P. B., in Waterbury, Vermont.*

MY DEAR FRIEND:—I had no luck since I parted you.—Having directed my course fifteen months ago to this State, then

highly praised, I purchased seventy-five acres of wild land, and cleared three with a poor axe, under a burning sun, and exposed to millions of large flies and poisonous mosquitoes, tearing us day and night, as if combined for our destruction ; and without a neighbour's help, I contrived to raise a little shed to screen myself, wife and three little ones from the frosty winter, then fast approaching : having by hard pulling and self-denial, reserved \$80 to buy me a cow, some clothes now needed, and a trifling furniture, and farming utensils in the Spring. The hope of better times, and a steady home for my growing family, inspired me with fortitude and patience under the pressure of afflictions and privations. But, alas, all my shining prospects and ardent anticipations were soon blasted. The Legislature had chartered or tolerated a great batch of banks, without any specie capital whatever ; which had, after they had flooded the land with their bills, failed, in a few months, for \$15.000.000. The knowing ones, being perhaps deep in the swindling plot, pass out of their hands, if they had any of the bills, previous to the failure : so that the whole loss fell upon us uninitiated and unsuspecting settlers. At the opening of my box, the eighty dollars, my only stock in this world, proved to be the notes of the broken institutions ; the whole sum is not worth a ten-penny piece.— You will, I am sure, shed a tear for my forlorn condition ; in the middle of a dreary wilderness, without a friend, food and clothes, or what may be called a house, with a wife and three young children calling for bread, and no such thing, alas ! to be given them. After some consultation with my wife, I resolved to abandon altogether our settlement, to hire out for a season or two in some distant place, and to throw my family on the kind hospitality of an old countryman, also settled on a new lot some fifteen miles off. Through much fatigue and privation, we reached the supposed resting place. But to our grief and sorrow, we found no rest or home. He was not there, nor any sign or guide-post to say whither he went, or what became of him

and his poor household. But it is to be dreaded that the same cause that ruined and dispersed us, broke up his infant colony also. Your wonted kindness, Dear Sir, will, I am sure, move you and your affectionate family to weep with my tears, and present your prayers to the throne of grace, for granting patience, fortitude, and succour to your most grateful and humble servant in my accumulated afflictions and privations.

D. K. in Michigan.

Whereas, the above is the last of his letters, as far as I know, no clue is left to know his subsequent trials and wanderings ; it is really to be dreaded that death soon thinned or perhaps extinguished the little colony. And since the loss of eighty dollars has brought such heart-rending desolation upon them, how many families must have been scattered and murdered through the loss of the fifteen millions ! It is written, *Gen. IV. 10. The voice of thy brother's blood crieth to me from the earth.*—Whereas the wilful murder of one man cries to heaven for vengeance, loud and terrific must be the cry, when not one man but millions are robbed and starved to death, by the Legislators and bankers.

The Law makers were the bankers, and the bankers were the law makers. . Therefore, the passage of the general banking law, without any provision whatever for the protection of the bill-holders, was but a cunning and knavish scheme for swindling the public. The simultaneous explosion of all the banks, is another evidence of their foul combination. The bankers and their party being, of course, prepared for the crisis, passed the bills out of their hands. Whilst the poor settlers having no such information, lost all. The same usurers and bankers continue, ever since, to make laws in justice and equity, for unhappy Michigan ! When the fifteen millions of dollars will be squandered, they will make another haul, under some other name, from the poor settlers. Banking is a legalized system of rob

bery, not alone in Massachusetts, New York, and Michigan, but in the United States throughout.

An instance in Vermont : The failure of the Windsor bank, ten or fifteen years ago, brought to light a shocking mass of fraud and corruption. A short time previous to the crisis, one of the directors sent by his son bales of their bills to purchase regions of the public land in the State of Maine ; a great amount of Canada notes was gathered in, for which they drew specie in Montreal ; they likewise purchased, with their bills, the pension warrants of several old soldiers, and drew on the General Government for the amount. Finally, when the country was overflowed with the Windsor bills, their chests full of specie, and their valuable lands and houses all assigned and beyond the reach of the bill-holders, the thing exploded, leaving nothing to the assignees but uncurrent bills of other rotten banks. Now it was found out, the President was indebted to the bank for many thousand dollars more than the entire stock. !

Take another specimen in Vermont : Two men, a Mr. D., and a New Hampshire man, obtained a charter for a bank in Guildhall, with a capital of \$20.000, which was all to be deposited, bona-fide, in the vault, previous to the operation of the bank. The two lads subscribed for the whole stock, when they had not, perhaps, one hundred dollars in their purse. This was no obstacle to the cunning fellows, for they borrowed the \$20.000 from a neighbouring bank, to be invested in their own, in compliance with the requirement of the charter. The new bank being put in operation, they drew \$20.000 of its bills, to redeem their obligations from said neighbouring bank. Thus was the famous Guildhall bank in the full tide of prosperity for several years, without any specie or solid basis whatever.—The two men were not, during the same time, idle : they purchased with their own bills, property as fast as possible. The vicinity being now glutted with their notes, and the time suitable for the haul being come, the fiction is allowed the blow up,

to the ruin of the whole community. And, strange to say, Mr. D., stalks abroad under the sweet name :—"a pretty clever man ;" "a smart fellow !" And, to the contempt of all public decency, and of the myriads whom he has sponged, his ill-gotten money procures for him almost yearly a seat in the State Legislature, for distributing laws, in justice and equity, for the thrice happy Vermonters. Should not the upright and Honorable members stop their nostrils, and fly in horror out of the hall, on the very first appearance of the filthy member there ? He is honored and rewarded for his iniquity ; whilst the honest Commissioner who brought to light the Guildhall fraud, is punished and hurled into oblivion, for his public faith and integrity : we hear no more of him. The two specimen cases now quoted, afford a pretty clear view of Vermont legislation, and banking.

When a Corporation obtain what is denied to all others, a charter to coin money, public justice is violated, the social balance is broken up ; for the coiners and owners of the coin, accommodate their own pets and party, who can thus monopolize the market, money is made plenty in some places, scarce in others. The industrious classes, the farmers, mechanics, and the merchants, are the obsequious tools of banks, gathering in the interest ; nay, the whole community are, directly and indirectly, at their tender mercy. Even if there be nothing against you on their books, you are not safe : the lands and houses which are worth thousands to-day, may not be worth hundreds to-morrow ; through the curtailments or suspensions, or failures of banks, the whole community is in a chaos ; no body knows, under a paper currency, the real value of his property. Observe well the injustice. The banks, by issuing their bills, which are but promissory notes, "to pay the bearer on demand," become the debtors of the several bill holders : they pay no interest for said bills to the public, but they exact interest for the promissory notes of all persons. When A. or B. goes to the bank for a loan, he has to give good signers or mortgages, for

both principal and interest. But what sort of money is given to him ? not gold or silver but the bank's own bills, or promissory notes, without interest. They give promissory notes without interest, and exact promissory notes with interest, good signers or mortgages. This is the iniquity and injustice that was foreseen by the *Psalmist*, *Ps. LIV.*

Now is seen, reduced to practice, the theory of the 39 Articles : "that faith, only, in the merit of Christ our Lord, justifies them ; and that their own good works and deservings are needless." As the ancient heathens, having no revelation or gospel to go by, legalized and idolized their brutal passions and filthy actions, so the 39 Articles men have legalized the most diabolical and iniquitous practices—avarice and usury, and offer up even their whole life at the altar of mammon. The love of money, the root of all evils, is idolatry. Do they not offer up at Satan's altar, hecatombs of their fellow beings, for whom Christ shed his blood ; do they not squeeze out of them all the gold and property that was in them, and then send them adrift, homeless, defenceless in the wide world ? As they legalize unchristian and iniquitous practices, so they throw a mantle over the greatest knaves and villains, calling them "pretty clever men ; smart fellows."

To render their injustice and iniquity more manifest : The Federal Government is empowered by the constitution, to coin money at the mint, not paper money, but specie ; not for the President and his Ministers, but for the public use and benefit. But the State Legislature going further, empower Corporations to coin, not the precious metal, but rag money, not for the people of the State, but for the Corporation's own use and benefit. Ay, for themselves. Are they not at full liberty to hold all the bills they coin in their own hands, or to lend them to whomsoever they will ; and then to remand the same bills, or an equivalent, with interest ? When they receive again the rag money which they had given, they will not be satisfied ; they must

have what they never gave ; that is, interest. If, in defiance of the law of God, and of the ecclesiastical sanctions, the Americans must have usury, why should not the State Legislature compel them to collect together their own specie, not rag money, to be lent : why empower them to circulate what costs them nothing ; what is of no intrinsic value to the public ?—Wide is the difference between the constitutional currency of the Federal Government, and the fraudulent paper money of the State Legislatures. Whether the National Government stand or fall, the specie retains its intrinsic value : the holders are safe and independent, knowing the real amount of their property. On the contrary, the bank paper fluctuates, or is rendered worthless by the curtailments or failures of banks. In the one case, the public is safe and independent ; in the other, they are always in doubt and fear.

Certainly, the State Legislature would never arrogate such an unjust, unwarrantable stretch of power, if they were not all usurers, mutually chartering banks for one another. It is no wonder that groups of idlers, who will not work with their own hands, the things that are good, but strive to live upon the fruits of other men's labour ; of greedy and godless fellows who are constant devotees of mammon, flock in, from all quarters, to purchase shares in every new bank. The unfortunates receive, even in this life, a foretaste of the punishment that is in store for them in the next. Their sons, hanging about the bank to swallow the dividends, abandon every honest livelihood, become idle libertines, and will not marry lest they could not support the wife. Hence the daughters remain old maids, to rock themselves in the chair, and play at the piano. Indeed, the United States, were it not for the vast influx of foreigners, who do the labour, increase and multiply, would be in a few years a hideous uncultivated desert. The Liberty and Independence wrested, not long ago, by their heroic fathers, from the iron grasp of England, is already wrested from the sons by the combined intrigue

of bankers and the State Legislatures. This appears strange, when you keep in view the lofty notions which they hold of their own education and sagacity ; the pompous celebration of the Declaration of Independence ; and the brilliant orations in all quarters in praise of the Fathers of the Republic. But all their orations and ovations are but empty sound, the shadows of realities long since gone by ; filched away by bankers. Not one man, rich or poor, learned or unlearned, sounds the alarm, or even murmurs for the glaring fraud. Indeed, the bank influence is become so formidable that the professional man dares not object, lest he incur the implacable wrath of bankers, lose his practice and be sunk into misery. As to the poor mechanics and laborers, when thus abandoned by the learned and wise ones, and by their ministers too, they become powerless against the wile and might of bankers ; they also succumb to the glaring fraud and injustice. The bank influence pervades the whole frame of society ; it is well known in the Town Meeting, at the annual elections, and in the halls of legislation : not an office can be filled, or a law passed, until the banker's pulse be felt, by the political quacks.

Job XL. 18. Behold the devil ; he will drink up a river and not wonder ; and he trusteth that the Jordan will run into his mouth. What means the river, but the current of mankind, flowing down, from their birth, towards the eternal sea ; and what means the Jordan but baptism, because in that stream was the Redeemer baptized ? Therefore, the devil will drink up without wonder the whole current of the unbelieving and unbaptized persons, and he trusteth that the Jordan, that is, the baptized believers, will run into his mouth. He is sure of the former, and he hopes for the latter. He is sure of the infidel, unbaptized usurers, bankers and fund holders, and he trusteth that the poor who believe and are baptized will swallow the novel bait, the Savings Bank, which he casts out to them.

SAVINGS BANK IN BURLINGTON, VERMONT.

Banking and usury corrupt the human heart, stifle all brotherly love, and that hope which is laid up for us in heaven ; enkindle odious selfishness, and make man to seek the things that are his own, not the things that are Jesus Christ's ; enflame him with the desire of riches, which brings people into the temptation and the snare of the devil, and into many unprofitable and hurtful thoughts, which drown men into destruction and perdition : for the rich man can hardly ever enter into the kingdom of heaven. *Matt. XIX.* It teaches man to look upon his property as his own, and upon the distress of others as a fertile field in which his gold will grow and multiply, when he ought to consider himself as the faithful steward of the talents which he should deposite in the Lord's banks, the backs and bellies of the poor ; that the Lord, at his second coming, may receive his own with usury, that is, good works. But the devil has entered into some people, in these latter days, that they think, or pretend, that faith, only, in Christ Jesus justifies them, apart from their own works and deservings, and that they may give full scope to their love of money. The serpent having thus corrupted their heart, throws out a fresh bait to them, by the invention of Savings Banks, about the year 1812, in England.— Having for two hundred years in his net, the rich, by means of banks, funds and stocks, he seeks to haul in by the new invention, the souls of the poor. The vultures, by some mysterious instinct, flock down at once, from all parts of the desert, to the battle field, to gorge themselves with human flesh and blood ; so do the voracious usurers congregate from both hemispheres, in England, and carry home the new trap for catching their poor country men. It is for years in operation in Boston, Lowell, and in several other parts of Massachusetts ; a temptation for the poor to become usurers. The monies collected into that *stinking fund*, gives the Directors the monopoly of the market. Further, Irish laborers, who, forgetting the laws of God and of

the Church, are the principal, or the only depositors, often emigrate to the South and West in quest of employment, where they fall victims to the yellow fever, or some other tropical malady : then their deposits, the fruit of their hard labour, remain for ever unclaimed in the Saving's Bank, to enrich cunning lazy usurers. These observations are not fictitious nor imaginary, but founded on facts and experience : I have attended, along the public works, in Vermont, at the dying bed of Irishmen, who had not then any means whatever of restoring the usury to the owners, or, in their absence, of expending it upon charitable purposes, or, of transferring the deposits from the Savings Bank to father or mother, to brother or sister.— Really, it is desirable that our Irish men be prudent and tenacious of the paths of their fathers. It is reported that several hundred thousand dollars of Irishmen's money, remains, and will for ever remain, unclaimed in the Boston Savings Bank, to say nothing of what so remains in all other such institutions.

The Burlington Savings Bank was never intended for the Americans, either rich or poor ; the former, despising the paltry interest given there, seek a higher rate elsewhere, or invest their funds in some commercial speculation ; the latter, can hardly support their families, and have never any thing to put into the Savings Bank. It follows, then, that the thing was devised for catching the savings of the frugal hard working Irishmen ; perhaps to grasp at the several sums daily remitted by our boys and girls to their poor parents in Ireland. When the Americans volunteered as our guardians, did they imagine that we are too ignorant and simple to take care of our own trifles ? They should, in modesty and politeness, mind their own, not our savings, at least, until we call for their tutelage. Did they think that they, like drones, should keep and count the purse, and the Irish, as the active bees, be doomed eternally to gather in the honey ? Adding insult to insult, they gave no notice of their intention ; not one hint did they give of the thing, until

the village papers announced, with a mighty puff, one morning in November, 1847, that a precious Savings Bank, chartered by the Legislature, now in Session, is already opened, and in full operation, on the west side of the Burlington square ; where the good and faithful treasurer, Mr. H., and fifteen highly respectable directors, hold their hands and hearts wide open to receive and preserve the poor people's savings ; that the same honorable treasurer and directors have frequently generated in our midst, wholesome and beneficial institutions, but that by the introduction of this bank, they have crowned themselves with glory, and conferred upon us a load of gratitude ; that the institution will, like the sun, diffuse light and warmth, and perhaps check the golden stream setting in for Ireland ; that it shall be conducted on fair banking principles ; and that the servant boys and girls, and working classes at large, may, with safety, rely upon it as their own chest.

Indeed, the fulsome praise by the hired press, on that usurious concern, would make the uninitiated crazy, and think they are surrounded by angels, deputed from above to guide them to paradise, not at all, by cunning sharks looking to their dollars, and quite careless about souls or future promises. I, myself, in the seventy-second year of my age, was well nigh being carried down on the flattering current : for I reflected on the good luck of my Irish boys and girls, under the fostering care of these Conscript Fathers ; and I felt astonished, how they were heretofore able to save their monies without guardians or Savings Banks, or how the poor of other places subsist without a ray of the Burlington new light. Such reveries, floating in my vision, had nearly dazzled my old eyes, until the very Charter issuing from the press, dispelled my illusions, and unfolded in full view, a deep and crafty plot for swindling our property. A few extracts will show that such was the intention.

Charter. Sec. 1. "John N. Pomeroy, Wyllis Lyman, Henry P. Hickok, Carlos Baxter, Henry Loomis, Dan Lyon,

William W. Peck, Sion E. Howard, William H. Wilkins, Jr., Thomas H. Canfield, Edward C. Loomis, John H. Peck, Philo Doolittle, Henry Leavenworth and James W. Hickok, and such others as shall be duly elected members of said corporation * * * are hereby constituted a body politic and corporate, by the name of the "*Burlington Savings Bank.*"

* * * * *

Section 3. "All deposits of money shall be improved by the corporation to the best advantage, and the profits thereof be divided in just proportions among the depositors." But the time for making the division is not specified ; perhaps on dooms day. "And all such deposits may be withdrawn by the depositors, at such reasonable times, and in such manner, as said corporation may direct." The usual contempt of Irishmen breaks out here. The poor depositors are left no option ; cannot draw one cent, until the time suitable to the corporation comes about ; but when will that be ? perhaps never.

Sec. 4. "Said corporation shall have power to elect, by ballot, any other person or persons, not exceeding fifty, including those who are at the present time members, to be members of said corporation." Here also the depositors or owners of the funds, are left without the least power in the election. Now we see, that the goodly corporation care not for the gospel principle—*Do thou unto others as thou wouldst they would do unto thee.* Among the Americans, the share or stockholders are the only persons to make the by-laws, and to elect the officers. But in the Burlington Savings Bank, this rational system is reversed : the self-appointed treasurer and directors, who own not one dollar in the concern, usurp all power, and leave to the owners or depositors no power whatever, to make the laws or elect the members. How nicely do these guardians of Irishmen's property, settle the matter for themselves ! "Said corporation shall have power to elect any other person or persons, not exceeding fifty, including those who are at that time members, to be

members of said corporation." This clause is so obscure, and tangled, as to puzzle even a special pleader. In the name of common sense, what is the meaning of the words: not exceeding fifty? Do they mean that the other person or persons to be elected, shall not exceed fifty years, or fifty in number? If they had kept the plural number only—"They shall have power to elect any other persons not exceeding fifty," the expression, like the ancient heathen prophesy, might be construed one way or the other, might refer either to the time or number; but by saying: "they have power to elect any other person, not exceeding fifty," they evidently allude to the *time* qualification of the members. Supposing then that it was the intention of the collective wisdom in Montpelier, to exclude from the corporation all grey haired persons above fifty, let me remark that in the army, where youthful vigour and bodily strength are essential, men above fifty may with good reason be excluded, but in the bank, where loose and clear writing, book-keeping, with adroitness in counting the bills and detecting the forgeries, and in casting up the per-centage, are the only requisites, why should not the grey haired usurer or broker answer as well, or better, than the gawdy dandy of eighteen or twenty years? But why are the clerks above fifty excluded? Is it because the gravity of old age checks the levity of youth, or the scruples of the sage restrain the light fingering of the young rowdy? "Including those who are at that time members." This expression is also equivocal; it may signify, either, that said self-elected directors may be continued in the office, or that they may be at the next election thrown out by the fifty years qualification. A wide field is left here for the special pleader.

Sec. 6. "The treasurer shall give a bond, to the satisfaction of the trustees, for the faithful discharge of his official duties." So then the good trustees would take care that the whole concern, from top to bottom, be transacted, bona fide, on faithful and honorable principles; but they themselves, and not the depos-

itors, shall be the judges. It is also curious, that they mention not what estates, whether the treasurer's, or their own, are holden for the deposits. It is well known, that bonds, if not predicated on some valuable real estates, are frequently useless, in these days of bank fraud and swindling.

Sec. 7. "The corporation shall be capable of receiving and holding such buildings and real estates, as shall be necessary and convenient for managing their affairs, to an amount not exceeding six thousand dollars in value, at the time of purchase." Therefore, they cannot at any time, receive or hold any houses or estates over six thousand dollars in value. What a solid basis that is for a Savings bank! Suppose the young people who had deposited their earnings, resolve to emigrate to the West, or to Europe, could they draw their money, with which said houses and estates were purchased; could they take with them, on their journey, any slices of the estates or buildings, of the clay, stones, or mortar? Not at all; they should call in reasonable time, and in such a manner, as may be suitable to the worthy trustees. When that reasonable time and suitable manner will come to pass, nobody can tell.

Sec. 8. "Said corporation may make all such by-laws as are necessary and proper for the management of their affairs." *

* * Here again are the depositors or owners of the property, cut off from all power in making the by-laws.

Sec. 9. "Said corporation shall not make or issue any bill or promissory note, to circulate as currency." Whereas, all other banks are privileged to make and issue promissory bills, to circulate as currency, why refuse the same privilege to the Savings bank; as all Yankee corporations are privileged to make and issue paper money, why withhold the same privilege from the poor Irishmen; is it for want of a solid basis in their Savings bank? When the deposits amount to one hundred thousand dollars, would it not be a better basis than the Guildhall, Windsor, Bennington, or even the Vermont State Bank,

ever had, ? These remarks proceed not from a desire that my Catholic flock become, at any time, bankers, or lenders for gain sake, but to show the inconsistency of Vermont legislation.

“And the President and members of said corporation shall receive no compensation for their services.”

What a glorious specimen of philanthropy this is ! In what other Protestant country can you find the like of it ? Fifteen men, reared in the lap of ease and plenty, not inured to labour or hardship, volunteer to serve poor Irishmen, without salaries or compensation, through all the drudgery of meetings, elections, overseeing the officers, overhauling the accounts, counting the funds, making and receiving oaths. Such disinterestedness is rare indeed, in Protestant times and countries ! We must go back, for a parallel, to the Catholic ages ; when they sold the lands and the houses, and brought the price to the pastors, to be distributed among the faithful ; spent their lives and fortunes in curing the sick and burying the dead ; when a *John of Matha*, and thousands besides, renounced the world and submitted themselves to slavery, in Africa, for the redemption of the captives ; when the free-will offerings and donations of the Catholics, raised, in all quarters, the splendid cathedrals to the honor of God’s holy name, and the hospitals for the refuge of the widows and orphans, the sick and the aged. Whereas, the fifteen directors offer themselves in sacrifice for persecuted Irishmen, it may be believed that our God hath not forsaken nor abandoned us ; that some great conversion is at hand ; that the infernal 39 Articles are thrown over board ; that the deluded Protestants have opened their eyes ; that they will seek salvation, by faith and good works, in the holy Catholic Church ; that they will in future, vie with us in feeding the hungry, clothing the naked, harbouring the strangers and redeeming the captives ; not, according to their custom, in casting up interest, settling the accounts, and fishing in the money market. We poor sinners, sitting in tears by the rivers of Babylon, and shuddering for

the black cloud over the land, are delighted and cheered by the heavenly ray reflecting from said fifteen directors.

By such reveries, was I, with my grey hairs, carried away, until I took a peep behind the curtain, into their private life, and found them all bankers or griping usurers, to whom the 10 per cent. is sweeter than honey-comb ; whose eyes glisten, and hearts bound with joy when the notes are matured, and the mortgages to be foreclosed ; who make the poor to fail and flee, pennyless, friendless, from their native land. You may as well look for blood in a turnip, as for charity or good works in the usurer, whose study, day and night, is to grind the poor and fill his purse. We never hear that they perform service without compensation, for any man. What spirit moved them to offer gratuitous services on the present occasion ? A clue is given to understand the phenomenon in the decision of the public courts of the whole country : "That the officers of banks, and all other institutions, if they receive no salary or compensation for their services, have no responsibility." If the directors seek shelter under that decision, as they certainly would, the poor depositors have no guarantee whatever for their deposits. If they be really holden for the funds, why not openly say so ; but if they be not so holden, why decoy, with their showy names, the poor, why ensnare them by their hypocritical show of benevolence into the nefarious institution ; why not candidly tell them to look to some other persons and quarters for security ?

Nearly five years are already elapsed, and not one dollar, as far as I know, is invested in the Burlington Savings Bank.—The Irishmen, through their innate sagacity, or some friends' advice, have shunned the infernal snare ; the big banking house is not yet built, nor even commenced ; the semi-annual dividends are not announced, nor forth-coming. Behold, the fifteen highly respectable directors, and the honorable Treasurer, hold their meetings, if they hold any at all, in a private room, ten feet square, with the "Burlington Savings Bank" in large

gilt letters over the door, outside. They have, to all intents and purposes, a sinecure, an office without care. Perhaps the charitable persons are not sorry for this : as they were to have no salary or compensation of any sort, for their services. However, the underlings murmur now and then, that the institution fell to the ground through the influence of old Father O'Callaghan, whose opposition proceeded from a desire that the Irishmen would leave their savings within his own reach. What a pity that they confided more in him than in the Americans ; that they did not become usurers contrary to his advice, and throw their trifles into the devil's chest, to be fingered and swindled by idle rowdies, who will not labour with their own hands, the things that are good, but would live by the labour of others ; who twist and turn themselves to every side, become lawyers, doctors, clerks, preachers, or bar-tenders, sooner than handle the plough or the hoe. As for me, I avow, with pleasure and spiritual pride, that I deem it the most brilliant feather in my helmet, that I have been instrumental in the hands of God, to crush the devil's institution for catching the souls of the poor ; the idler's machine to cheat and defraud my Catholic flock.—

THREE STATE DOCUMENTS.

That the Americans of brighter days and purer hearts, perceived, from sound sense and political foresight, as we perceive from experience, the corruptive influence of banks and paper money, the three Documents given hereafter, plainly show.—

First : a *Veto* on a Bill, by the Governor and Council of the General Assembly of Vermont, in 1803, showing that the State Legislature has no power from the Constitution to charter banks ; and that banks tend to corrupt the public morals.—

Second : an *Address* by thirty-two members of Congress, to their constituents in New York, in 1834, declaring that a National Bank is the great lever of the American Aristocracy, and that it is a most prominent part of a system, devised to make

the rich richer, and the poor poorer. Third : a *Report* on banks, by a Committee of the Legislature of Vermont, in 1837, recommending, that, to obviate the manifold frauds and abuses hitherto existing in banks, the presidents, cashiers, and stockholders of all banks, to be chartered or re-chartered, give securities to double the amount of their stock or shares, either by bonds or mortgages on real and profitable estates within this State. The Documents also show the melancholy degeneracy of the modern Americans.

*I. Reasons of the Governor and Council for non-concurring in the Bill entitled, an act to incorporate a bank in Windsor, in this State, in 1803.**

1. Because bank bills, being regarded as money, and money, like water, seeking its level, the bills put into circulation within this State, must displace nearly the same amount of money now in circulation among us, and by driving it into the seaports, facilitate its exportation to foreign countries ; which, as bank bills cannot be made a legal tender, must prove a calamity to the citizens generally, and especially to those who dwell at a distance from the proposed bank.

2. Because, by introducing a more extensive credit, the tendency of banks would be to palsy the vigour of industry, and to stupify the vigilance of economy, the only honest, general and sure sources of wealth. In this view, banks would tend to divert the attention of the speculator, the inexperienced youth, the indolent and incautious, from those honorable, honest and sure sources of mediocrity and independence, and to fix it upon imaginary and unjustifiable methods of suddenly accumulating an overgrown property ; in pursuit of which, a large proportion of the adventurers, would, probably, at the same time, sacrifice the property with which they began their speculations, and im-

*Thompson, Hist. Vermont, part second, p. 135.

bibe an ungovernable disgust for wholesome industry and economy, now become more necessary than ever.

3. Because banks, by facilitating enterprises, both hazardous and unjustifiable, are the natural sources of all that class of vices which arise from the gambling system, and which cannot fail to act, as sure and fatal, though slow, poison to the public in which they exist.

4. Because banks tend strongly to draw off the debtors' attention from their own exertions, as means of payment, and to place it on the facility of increasing debts to discharge the old, which cannot but be detrimental, both to the debtor, and, through his example, to society at large.

5. Because banks have a violent tendency, in their natural operation, to draw into the hands of the few, a large proportion of the property, at present fortunately diffused among the many ; and, in this way, straiten the circumstances of the many, thus to render them still more dependent on the few ; and, of course, to make them, through necessity, yet more subservient to their aspiring views ; and by these means, the tendency of banks seems to be, to weaken the great pillars of a republican government, and, at the same time, to increase the forces employed for its overthrow.

6. Because banks will credit none but persons of affluence, those who are in the greatest need of help cannot expect to be directly accommodated by them ; and as the banks would enable those who have credit with them to loan money at an exorbitant interest to the necessitous, there is reason to fear lest they should operate as the means of an increased usury and oppression.

7. Because should the bill pass into a law, we apprehend it would be found necessary, at least, to render the bank granted thereby perpetual ; a measure that appears to us too important to be adopted without a more thorough investigation than the novelty of the question and the shortness of the time will allow.

8. Because by the establishment of banks, government would, in our opinion, go farther than could have been contemplated in its original institution. Government, we apprehend, was not designed to open fields of speculation, nor to direct the efforts of individuals, but merely to protect them in respect of property, and such of their pursuits as are not inconsistent with the general good of the citizens at large ; much less was it designed as a means of drawing property out of the hands of the less wealthy, to place it in the hands of the more wealthy. *Journals of the General Assembly for 1803, p. 235.*

II. Extract of an Address by 32 members of Congress, from the State of New York, to their constituents. Washington, June 30, 1834.

“The entire overthrow of the odious principles of Aristocracy was one of the greatest objects of the American revolution. To guard against its return, entails were broken down ; the right of primogeniture was abolished ; and indeed every thing which law could do, was faithfully exerted to exterminate the germ of aristocracy in the Republic. The axe was laid to the root of the evil ; but the root was not destroyed, because it was planted too deep in the human heart to be extirpated by human laws.

Ever since the Revolution, the spirit of aristocracy is struggling to regain the mastery. Our large towns are the strong holds of this inextinguishable spirit. Incessant efforts to keep down what it denominates ‘the vulgar democracy,’ and to divide society into other classes than such as are founded upon intelligence and virtue are, its invariable fruits. Fellow Citizens, you deceive yourselves, if for a moment you doubt the existence in the bosom of your country, of an aristocratic spirit, as desirous for the establishment of privileged orders among you, as incessant in its efforts to accomplish this object, and as unscrupulous in the means to which it will resort, as any similar

spirit to be found elsewhere. To prevent and counteract the machinations thereof, is a duty of the most sacred character; a duty you owe not only to yourselves and your posterity, but to the cause, the oppressed cause, of other nations.

Some patriot has said that 'ASSOCIATED WEALTH is the *Dynasty of modern States*;' and he might have added, a National Bank and its branches, established in every quarter of the Union, are the palaces and strong holds in which that dynasty is seated and entrenched. It is only by the aid of 'associated wealth,' that the spirit of aristocracy can maintain its ground in a government like ours, in opposition to the feelings and wishes of the great body of the people. The baneful influence of this power is to be dreaded, especially in that form which it assumes in a Bank of the United States.

Indeed, the whole banking system is more or less liable to abuse. The number of the banks would indeed make them formidable could they all be combined in a common effort, (as they actually did in 1837). A national Bank is therefore (they should have said *Paper Money*, in general) emphatically the great lever of the American aristocracy; and, in the language of our venerable President, is a part, and a most prominent part, of a system devised to make the 'rich richer, and the potent more powerful.' It does this in a thousand ways. In addition to its great increase, by artificial means, of the actual revenue of the wealthy capitalists, it adds to their power over the laboring man, by giving them an absolute control over the value of the currency in which he is to receive the wages of his labor, and with which he is to procure the necessities of life.

It gives them (Bankers) a most dangerous control over all classes of the community, by enabling them to occasion commercial embarrassments, whenever and wheresoever their interests, their caprice, or their malice, may direct. It enables them, by their control over the price of stocks and the value of property in general, to make for themselves and their favorites, vast

fortunes, by speculation in the money market. In this way a species of gambling is encouraged and sustained at the expense of the far greater, but uninitiated portion of the community. Wealth acquired in this manner makes its possessors more arrogant and oppressive than that which is amassed in any other way ; because not acquired by any of those useful callings which appeal to the favor, and depend to some extent, on the patronage of the people. The injurious effects of such a state of things upon the morals and happiness of society, are too glaring and pernicious to require to be exposed."

Alas for human nature ! the brilliant ray then beginning to reflect upon the 32 honorable Members, during their fiery conflict with the United States bank, which was crushed by the matchless patriotism of Gen. Jackson, would lead you to hope that the day-star of better times was risen, that the days of the whole banking system were numbered, "a system devised to make the rich richer and the potent more powerful." But that conflict being over, their ray was soon smothered amidst the briars and thistles in their native State, which was then, and continues ever since, the focus of all bank iniquity, suspensions, expansions, curtailments, money-gambling ; from which the foulest exhalations infect the whole Union.

III. Report of a Committee on Banks, to the Vermont Legislature, in 1837.

"The Committee, empowered by your Honorable House to enquire whether it is expedient to charter or re-charter any banks without making the private property of the stockholders liable for all the debts of the bank, or without making the stockholders give ample security for the debts of the bank, and to report by bill or otherwise, beg leave respectfully to make the following report : * * * * *

If the visionary measures of reform, as they have been called by some, had been incorporated into the bank charters of this

State, the honest bill-holders would not have suffered those severe losses which the present unsafe banking system has brought upon them. Assuming, then, that the present banking system is unsafe, your Committee believe that the interest of the community requires that the Legislature, without distinction of party, should immediately bring about a reform, notwithstanding we have been admonished to embrace with caution, any new or untried measures.

As it respects the manner of obtaining further security, the making the stockholders liable in their private capacity, appears to be satisfactory to some; while others consider that nothing short of ample bonds, with good security, real or personal, to the Treasurer of the State or County, ought to be regarded as sufficient. Your Committee are decidedly in favor of the latter method.

The Committee are fully convinced that no charter, or renewal of a charter, ought to be granted, without adopting the last-mentioned mode of security. And, as a still further security to the public, they are of opinion that the Legislature should reserve the power and control over all banking institutions that may be established.

The Committee, therefore, conclude by recommending to the House the following resolutions:—

“Resolved. That no bank ought to be chartered, or re-chartered by the Legislature of this State, without requiring the stockholders of said bank to furnish security, by way of bonds, with responsible signers, or bonds with mortgages, secured on unincumbered improved real estate within this State, to double the amount of the capital stock of said bank, previous to the commencement of operations under their charter—the security of each stockholder to be double the amount of his own stock; and the said security to be given to, and lodged with, the treasurer of the county where the bank may be located, or, to, and with, the treasurer of the State, and the sufficiency thereof to be judged by the Judges of the County Court of such County.

“*Resolved.* That all banks be made subject to the power and control of the Legislature, so that the charters thereof may be at any time modified, amended, or repealed.

“*Resolved.* That any such banks shall not be permitted to issue more than two dollars for each dollar of the capital stock actually paid in.

“*Resolved.* That the president, directors and all officers of such bank be made subject to penal punishment for all fraudulent acts in their official capacity.

NEWEL KINSMAN, *for Committee.*

Behold an honest and honorable Committee ! They discharged their duty with fairness and firmness. First, they recite the abuses—severe losses sustained by the honest bill-holders ; second, they propose the remedies ;—that the stockholders of each bank shall furnish security by way of bonds, with good signers, or bonds with mortgages secured on unincumbered real estates within this State, to double the amount of the capital stock of the bank, previous to the commencement of operations under their charter ; and thirdly, they propose the penalties :—that the president, directors, and all the officers be subject to penal punishment for all fraudulent acts in their official capacity.

However, not one of the reasonable and wholesome provisions of the upright report is carried into effect by the Legislature, from that day to this ! The honest bill holders are left exposed to the frauds of the directors, presidents and cashiers in Guild-hall, Windsor, Bennington, and all other places. But what is become of honest Kinsman ? He never since that period figured in the halls of legislation, as far as I know. He is, perhaps, politically dead ; the bankers have, there is no doubt, thrown him overboard for his honest integrity ; his antidote was too potent for their foul and sickly stomach ; they called it “visionary.”

TWO CONGRESSIONAL DOCUMENTS.

The two Congressional Documents which are on the table before me, set forth the immense amount of fraud and robbery perpetrated under the sanction of the law, by usurers and bankers. Every man that loves justice and hates iniquity ; that would bequeath to his children comfort and competence ; and that would not have them for ever in slavery and bondage to rag aristocracy, should immediately procure said Documents, in which he can see the villainous doings of bank men. Extracts only are here given.

Document 1. "The House of Representatives in the 26th Congress, Sess. 1. *Resolved.* That the Secretary of the Treasury do furnish to this House a report of the condition of the State Banks. July 10, 1832."

Accordingly, Levi Woodbury, Secretary of the Treasury, makes the report April 7, 1840. Which report unfolds a system of fraud and villainy, abhorrent to the Christian religion, and disgraceful even to any heathen land. Let one specimen case speak for all.

Doc. 1. page 521. "It appears from the testimony of the Commissioners to take stock in the bank of Grenada ; from the testimony of the officers of the bank, as well as others ; that this institution was organized in violation of the charter, which requires that the stock taken shall be paid in gold and silver, or the notes of specie banks. William Royall obtained a certificate of specie deposit from the Brandon Bank, amounting to fifty thousand dollars, in order to organize the bank at Grenada ; and it appears that no record of said certificate was ever made on the books of the Brandon bank, nor was the amount of specie which it called for in the possession of the bank. The Commissioners to take stock at Grenada, also resolved to receive current chartered bank bills ; and such paper, as well as the endorsed notes of individuals, was actually received for

subscriptions to stock. On stock thus taken, the bank was organized, and W. Royall elected President. The testimony taken, shows that books of subscription were opened at Carrollton, and subscriptions to stock received in the month of May last, some time after the bank had been in operation, under the Presidency of Mr. Royall. It appears, also, that F. E. Plummer subscribed for most of the stock in Carrollton, in the name of himself and others, and in payment, exhibited a certificate from the bank at Lexington, Miss., payable to the order of the President; but this certificate was not in possession of the Superintendent to take stock at Carrollton; Mr. Plummer retaining it, and proceeding to other points to use it in taking stock. The subscribers to stock thus taken, convened at Grenada, and organized another bank, of which said Plummer was elected President. A compromise afterwards took place between the members of this double-headed bank, by which Mr. Royall and a few other directors were transferred to the bank over which Mr. Plummer presided, Mr. Royall being allowed a salary at the rate of \$6000 per annum during his presidency. * * * * The funds received by the Commissioners for stock, was a specie certificate on the Brandon bank for \$50,000. Each stockholder paid his stock by bond or promissory note; or, in other words, each was credited by stock for the amount of each bond or note.

“Mr. Royall affirmed, * * * that he had no specie to his credit in the Brandon bank when he obtained the specie certificate of deposit.” * * *

From this specimen case, the people in general can judge how they are duped.

Doc. 2. The Senate in Congress 26th, Sess. 2. “*Resolved.* That the Secretary of the Treasury be directed to communicate, at as early a period as practicable, in a detailed and tabular form, all the information in the power of his department, in answer to the following questions.

"1. What amount has the Federal Government lost, from its organization to this present time, by the employment of banks, by the use of bank-paper, or by its connexion in anywise with banks, including the depreciation of bank-paper ?

"2. What amount the people of the United States have lost, from the commencement of this Government to this present time, by the failure and the suspension of banks, and by the depreciation of bank paper, by the loss and destruction of bank-notes, and by the existence of banks and the use of bank paper generally ?

"3. What have the people and Government of the United States paid, directly and indirectly, to the aggregate banks of the United States, for the use of those institutions, annually, for ten years ?

Report from the Secretary of the Treasury, Feb. 11, 1841.

"The capital of 20 banks failing between 1789 and 1811, amounted to	\$3.000.000
"From 1811 to 1830, 195 banks failed with an aggregate capital of	\$36.787.309
"From 1830 to 1841, the capital of 150 banks broken or failed amounted to	\$45.000.000
"Thirty banks failed in the Southern and West- ern States, with an aggregate of	\$12.000.000
"The whole number 395, and their whole capital	\$96.787.309
"Losses by the community through the depre- ciation of bank paper during the suspension of specie payment, from 1814 to 1817,	\$7.500.000
Whole loss from 1814 to 1817,	\$22.500.000

“At the suspension of 1837, the whole circulation out, was about	\$150.000.000
“The whole loss from 1837 to 1838,	\$44.000.000
“At the suspension in 1839, limited to the country South and West of New York, the circulation out in that part, was about	\$75.000.000
“The whole loss from 1839 to 1841,	\$22.000.000
<i>“Losses by the banks which have failed since 1789, computed on their capital, circulation, deposits and balances owing.</i>	
“1. The whole capital of broken banks since 1789, is estimated at	\$96.787.309
“The probable loss is computed at	\$48.393.654
“In other cases the loss is computed at	24.196.827
This would make the loss on the capital	\$72.590.481
“Loss on capital,	\$72.590.481
“Loss on circulation,	18.147.620
“Loss on deposits, &c.,	18.147.620
“The whole loss by failures would then be	\$108.885.721
<i>“Aggregate losses since 1789, to the people through the existence of banks and use of bank-paper.</i>	
“1. Losses through banks that have failed since 1789, on their capital, circulation, and deposits	\$108.885.721
“2. Losses by depreciation on bank notes through suspension of specie payment,	\$95.000.000

"3. Loss by destruction of bank notes,	\$7.121.332
"4. Loss by counterfeit notes,	\$4.444.444

Summary.

1. Losses by bank failures,	\$108.885.721
2. Losses by suspensions of specie payment by banks and consequent depreciation of their notes,	\$95.000.000
3. Losses by destruction of bank notes by accidents,	\$7.121.332
4. Losses by counterfeit bank-notes, beyond losses by coin,	\$4.444.444
5. Losses by fluctuations in bank currency affecting prices, extravagance in living, sacrifices of property,	\$150.000.000
Aggregate computed,	\$365.451.497

"It has been the practice, in most parts of the country, to put banks into operation chiefly upon the stock notes of the proprietors. By the reports of the Legislature of Massachusetts, in 1838, it appears that many of the banks in that State, which are generally as safe as any in the Union, have been put into operation upon the naked promissory notes of the stockholders, with little actual capital, excepting that which has accumulated from the operations of the banks. These promissory notes are the principal basis of the paper currency issued in the first instance. If confidence should happen to be buoyant for a succession of years, the interest on the currency paid in advance, compounded as it always is at short periods, enables the stock notes to be withdrawn without the application of any capital whatever, by the original stockholders." *page 15.* And we know from the two instances heretofore seen,—the Grenada and Guildhall banks, that the said fraudulent mode of creating bank-stocks is not confined to Massachusetts.

Let people by no means forget how it is recorded by the Hon. Levi Woodbury, Secretary of the Treasury, in his official report, in 1841, to the Senate in Washington : that the public has lost, since the year 1789, by the use of bank-notes, the enormous amount, \$365,451,497 ! How the Americans are duped and defrauded with their eyes open, by their cunning countrymen ! Under that iniquitous system, if tolerated a little longer, will the labouring classes, the bone and sinew, the basis and stay of the country, be utterly exterminated, or rendered the degraded slaves of the rag nobility. Would not this be a wide field, a rich theme for the zeal and talents of the Free Soilers and Abolitionists ?

Without reference to State or Congressional Documents, or to any other authority, Burlington might know from reflection and experience, the ruinous operation of bank expansions and curtailments. The expansion in 1848, made people crazy : the value of land and houses rose so suddenly that they could hardly be purchased for any price ; brick houses were built, as if by magic, at every side ; new merchants flocked in to reap the golden harvest ; the clerks could hardly measure and weigh, by day, the goods to meet the demand, or cast up by night, all the bills and specie heaped together in the drawers. There was good and steady employment both for men and horses ; so that plenty and pleasure smiled in every face. It seemed to be the golden age for the greedy speculator to amass a mighty fortune.

But the curtailment in 1851, blew up the empty bubble : the banks would not now accommodate without the very best signers or securities, which only a few speculators could afford.—Hence the universal ruin and wreck of property, now manifest to all observers. The lands and houses purchased three years ago, would not sell for half the cost, nor even at any price ; the community, as if struck by some blast from above, is paralysed. The mechanics and the laborers, nay, all classes fly, as fast as possible, from the fated village ; the merchants wind up ; shops

and houses are vacant. As the pirates, by the false beacon on the hill, decoy the battered sail into the unsafe port, to be dashed to pieces and then plundered, so do the banks by fictitious loans, drag the speculators beyond their depth into the deep, and then they abandon them to the roaring elements.—The banks, like the snake, show themselves in Summer, and remain hid in Winter—afford loans in the prosperous, and refuse them in the hard times.

The fictitious wealth created by paper money, generally corrupts the human heart ; the pride and conceit and extravagance fomented by it, abide long after the wealth itself is gone by ; the high notions and evil habits that were contracted in his prosperity, continue unabated in his adversity. Had he prudence to lower his notions at the very first reverse, to bring his expenditures under the cover of his income, he might weather the storm a long time. This is impossible : for the vile passions that were enkindled and nourished in the sunshine, still boil and foment in the cloudy weather. This truth is proved to the very letter, at our late Town Meetings ; when the great and grand projects that were hatched by the dreamers, under the fictitious bank prosperity, are revived for adoption in thrice happy Burlington : new officers, road commissioners, street overseers, more police men and constables are created, new roads, a town house, streets and side walks to be paved ; the entire road to Montpelier, along side the rail road, must be macadamized, although grass grows upon it from side to side already, and the sluggish calves stretch themselves thereon from end to end, throughout the whole day, without the least dread or annoyance from the eight-horse team, or the pleasure buggy.—“The town must be raised into a city, with all its paraphernalia—a mayor, twelve aldermen, twelve assistant aldermen, recorders, watchmen, gas-lights and so forth. Our city must not act miserly, but keep up a good heart and hospitality for all distinguished strangers, give feasts, and pocket money to every

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Kossuth and his Hungarians, that may cost \$10.000 ; and a rail road celebration to the Canada Governor and nobility, even at the cost of \$5.000. New York and Boston did so ; why should the spirited city of Burlington flagg behind ? The banquet was served up by Mr. Hart, who proved himself the best caterer. The tables, extending from end to end of his hall, were literally loaded with all the substantials and delicacies of the season ; the liquors and the wines were the very best ; to which the illustrious guests did justice ; the leading orators were Messrs. S. W., and Peabody of Boston. The toasts were all well selected and patriotic." Such glowing description of the sudden rise and respectability of our city, may gratify and dazzle the light and inconsiderate readers, until the reckoning is called for. But who are the movers and promoters of all these wild and visionary schemes ? *Messrs. Stacy and Weston.*— You may reasonably imagine that the pair are actuated by simplicity and blind zeal for the welfare and grandeur of our town, until you reflect how they are, from year to year, settled in the very best and fattest offices. However, the time may not be far distant, when both the one and the other will be weighed in the scales by the overtaxed and impoverished people ; when neither sophistry nor flippancy will avail them. The reaction may not come to pass, until the citizens will be sunk to the very earth by taxation ; until the usurers bring in a statute, as the English usurers have done in Ireland, for the sale of the incumbered estates, and the expulsion of the squires.

In view of the innumerable Societies which the Americans have in constant operation, you would be apt to deem them the quint essence of perfection, free from ignorance, stain or error, at home, and competent to dispel ignorance and slavery from all foreign lands—Bible Society, Tract Society, Colonization Society, Society for clothing the Flat-head Indians beyond the Rocky Mountains, Society for the expulsion of the Catholics from the Valley of the Mississippi, Society for uniting the dis-

cordant Protestant Sects, Peace Society, Society for the conversion of the Jews, Society for the conversion of the Heathen, and other societies too numerous to be counted.— They cross the wide ocean to make one convert, and when they succeed, they leave him ten times worse than they found him. What form of Christianity do they spread in the heathen nations? Of course, the very same which they had imbibed at home. “That faith, only, in the merit of Christ our Lord, without their own works or deservings, justifies; that the converts may practise all sorts of villainy, usury, interest, fraud and deceit, at pleasure; that the more evil deeds they do, the more clever they will be.” If the Americans are sunk so low as to allow themselves, with their eyes wide open, to be robbed, cheated, and enslaved by usurers and bankers, it is not for want of literary institutions. There are district schools, primary schools, union schools, seminaries, academies, colleges, lyceums, museums, reading-rooms, lectures, commencements, newspapers, tracts and magazines, to their hearts content; whilst the whole burden of the Governor’s annual message to the State Assembly fall the same way, recommends “the common schools to the fostering care and munificence of the Honorable members, whereas, an educated youth are the strongest pillars, and best guarantee for the preservation of the Republic.” But their schools and philosophy are all worldly. It is written, 1 *Cor. I.* 19. I will destroy the wisdom of the wise; and the prudence of the prudent, I will reject. This truth is verified in the history of all nations, ancient and modern: Africa in the early ages, rejected the faith and the Church, and soon after fell into slavery: Asia adopted heresies and schism, and in a few years, fell under the yoke of the Turks and Mahomitans: England too soon after her schism in the 16th century, lost the faith, and is now bound fast in the galling yoke of the bank and fund holders. Are not the Americans, with all their schools and profane wisdom, tied up, without

the least prospect of relief, in the same piercing yoke ? Do not the banks rule and control the entire land ? Can the Governor or Sheriff be elected, or a law passed, until it be ascertained how the wind veers in the banks ?

Their preachers may dash the slanderous contents of their foul stomachs upon the Supreme Pontiff and our holy religion ; but it avails them nothing. The Apostle, 1 *Cor. XIII.* saith : *If I speak with the tongues of men and of angels, and have not charity, I am as sounding brass on a tinkling cymbal.* They have broken through that charity which cements and unites together the members of the body of Christ, which is the Church, and sunk into the crime of schism. And the Truth declares, *John XV. 4.* *As the branch cannot bear fruit, unless it abide in the vine, so neither can you, unless you abide in me.* By not abiding in the Body of Christ, the Church, they abide not in Christ ; they are but withered branches, ready fuel for eternal fire. This principle seems instilled by divine grace, in the hearts of the myriads of Protestant divines, and of other learned persons, who, in these latter times, resign the fat livings, brave the rebukes and reproaches of their friends and relatives, and enter the Catholic Church—"go to Rome."

Alteration of the gospel names and terms.

That they substitute heathenish names and terms for the Christian names and cymbols is truly ominous. It is a principle engrafted by nature in the human heart, that we revere and retain the names and memory of the persons and deeds whom we would imitate, and remove out of sight the names and memorials of the men and actions we would despise and forget.—Under the influence of this principle did Julian, the Apostate, in his madness, decree, that all the Christian schools be closed and the religious emblems be removed and banished throughout the empire, in the vain hope that the Christian religion would soon be extinguished. It was with the same diabolical view

that the modern heretics and schismatics have discarded the crucifixes, images, and all other Christian emblems from their meeting houses ; the Christian names from their families ; and the Christian terms from their vocabularies. Peter, Paul, Mathew, Mark, Luke, Bartholomew, Timothy, Titus, Mary, Martha, Catherine, Philomen, Teresa, Bridget, are names quite unknown to them ; whilst the heathen names, Horace, Virgil, Cæsar, Lucius, Cassius, Philo, Ira, Ezra, Zembla, Dido, Venus, Phebe, Lucretia, are admired and revived in every family. Also the gospel terms are altered into barbarous and absurd appellations. Masters are called boss ; husband, an old man ; wife, an old woman ; servants, help ; usury, interest, funds, and securities ; thief and swindler, black-leg ; rogue, smart fellow. It is manifest that they do so for the purpose of levelling the distinction between right and wrong, to season their descendants for fraud, spoliation, and anarchy ; to cloak from public view the hideous deformity of banks and usury : For if you search the Sacred Volume, the Holy Fathers, and the sacred Councils throughout, you will not meet the names, interest, boss, help, black-leg, or clever fellow ; and therefore you cannot say, if you have no other guides, than Protestant books and orators, whether said barbarous terms signify what is consistent or inconsistent with the divine law ; nor will you find under the names boss, help, old man, old woman, any exposition of the sacred and relative duties of master and servant, husband and wife. By altering the names and cymbols of the Christian religion, they cannot alter the nature of the things signified. If they disbelieve, will their unbelief render the faith of God without effect. *Rom. III. 38.*

ADDRESS TO THE HOLY CATHOLIC PRIESTS.

Venerable and beloved Brethren. If the Sacerdotal dignity is great, the burden is great also ; especially in these dreadful days, when the greater part of the Presses, the Sectarian min-

isters, and the profane lecturers in general, seem to have combined against every order, spiritual and temporal, and determined to season and excite the people into rebellion, spoliation and anarchy. You are the salt of the earth, to purify man from his sins, and to preserve and prepare him for his divine Master. Be pleased to accept a true picture of your high dignity and heavy obligations from the holy Fathers *Ambrose* and *Pope Gregory the Great*.

B. AMBROSIUS, *Tom. iv., De Dignitate Sacerdotali, c. 1.*
 “Does any one, dearest brethren, remember God’s rebuke to the slothful servant for having hid in the ground the money which he had received to be distributed: Why hast thou not deposited my money with the bankers, that at my coming I may receive my own with usury? Therefore man must not, as a slothful hearer, keep for his own use alone the heavenly grace which had been given unto him; by making it available to all people, by distributing it copiously he will surely possess it, that by so doing he may yield edifying fruit to himself and to several others, and like the fine tree loaded with apples, it occupies not fruitlessly the ground whilst it lives, both itself is adorned with its fruits and every person that partakes of its fruit is nourished. The holy apostle teaches the same principle: Seek not the things that are your own but those that are other men’s. And again: I seek not that which is profitable to myself, but to many others that I may be saved. Therefore, we, to whom is entrusted the dispensing of the word of God and who have undertaken to feed and foster the flock of Christ, must know that our danger is great, if our life proclaim not our calling, even if our tongue be silent. Although the troubles of this world deter me from preaching, the greatness of the precept urges me to it. Wo to me, if I preach not, or, if I hold for any time the Lord’s money buried in the earth—the talent hid in my heart, and, if I keep the candle of the divine word hid under the tub, not exposed upon the candlestick before the eyes of all

men ; and if I throw not open the bolts of human ignorance with the heavenly keys which, we priests, have through the apostle Peter received, that I may for the services of my little tongue deserve to hear : Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things ; enter thou into the joy of the Lord.— Moved with the fear of such awful rebukes and threats, and actuated with fraternal charity, I address not the people as usual, but shall now direct my language to the teachers of the people ; now as an humble servant, as a bishop to the priests, as a prelate to the pontiffs ; I shall not hesitate to preach with confidence on the affairs of our common salvation. Nor shall I make any pretension to greater learning by preaching in charity to my brother clergy ; nor shall I raise any claim to a perfection of life by teaching others the way to perfection, but rather that I may partake of the fruit of my preaching unto others.

Chap. 2. “I shall now, to the best of my abilities, with the help of divine grace and of the prayers of my hearers, enter upon the intended path ; and placed, as in the bosom of my brother priests, I shall address the priests themselves. Hear me, most happy fathers, and if you please, most holy fathers ; hearken to me, ye Levitical race, ye Sacerdotal progeny, ye hallowed generation, ye leaders and rulers of the flock of Christ. Harken to me at one and the same time, teaching under fear and anxiety for the threats and rewards, admonishing and striving to set forth the dignity of the Priesthood ; that whilst we exhibit to you the prerogatives of that dignity we may produce corresponding works, and that we who know in our hearts the truth, may not lack in works. It is proper that the priestly dignity be first understood and then sustained by us, in order that the Psalmist’s sayings apply not to us. *The man who understands not when he is in honor, is compared to senseless beasts, and is become like unto them.* But the episcopal honor and dignity could not, my brethren, be expressed by any comparisons. If

you compare it to the glittering crowns of kings, or to the splendid diadems of princes, the comparison is more defective than if you compare pallid lead with shining gold : insomuch as you see the necks of kings, and princes bowed down at the priests' knees, believing that after having kissed their right hands they reap the benefit of their prayers. But what shall I say of the body of the people, to whom they were not only preferred by the Lord, but over whom they were even commanded in the gospel to preside, as it were, by right of inheritance ? It being certainly declared by the Lord to St. Peter ; Peter, Lovest thou me ? And what said he ? Thou knowest, Lord, that I love thee. And being thrice questioned, he thrice answered. The Lord repeated the third time : *Feed my sheep*. Which sheep and flock St. Peter then received, and not he alone, but we all received them with him. They are therefore entrusted to the government of the priests ; are properly said to be subject to their rectorship ; it being declared in the shining light of the gospel : The disciple is not above his master, nor the servant above his lord ; it is enough for the disciple to be as his master, and for the servant to be as his lord.

Chap. 3. “Know then, brethren, that this long preface goes to prove that no earthly dignity surpasses that of the priest, that none is higher than that of the bishop, to the purpose that whilst we demonstrate to the prelates the height of their dignity, we may understand our real condition, and show by deeds rather than by words the import of our calling ; that the name correspond with the office, and the office with the name, lest the name be lofty and the deed filthy ; lest the garment be religious, and the conduct impious ; lest the station be showy and the crime ghastly ; lest in the church be had a stately chair and in the priests be found a polluted conscience ; lest we assume the speech of the dove and have the heart of a dog ; lest we be the sheep in face and the fierce wolf in deeds. Lest the Lord say to us, in the prophet's words : This people honoreth

me with their lips, but their heart is far from me. Consequently, brethren, as the gown adorns the senator, agricultural skill the farmer, nautical science the sailor, and as the quality of his employment indicates each craftsman, so let nothing else but the episcopal works designate the bishop. Let him be known from his works rather than from his profession ; let him be the bishop more from his merits than from the appellation given to him ; because nothing, as we have said, surpasses the episcopal dignity, so nothing is more odious than he, if fallen from his sanctity, than the priest, if held in the chain of sin. The fall on the plain is painful, the fall from the higher dignity is more painful, the fall from aloft is ruinous. The episcopal honor is truly shining before men, but if he fall into ruin the sadness is great ; for inasmuch as the bishop fills a higher station, inasmuch would his ruin, if by negligence he fall, be the greater.—The great elevation would require greater caution ; the mighty dignity should be guarded with greater circumspection ; since it is written : With the best of things are the worst mixed up. And again : The mighty shall be mightily tormented. And unto him that knoweth the law and keep it not, the sin is great ; and the servant knowing his Lord's will, if he behave not according to it, shall be beaten with many stripes. God requires one thing from the bishop, and another from the priest, and another from the deacon, and another from the minor clergy, and another from each of the laity. And although God will, on the day of judgment, weigh the works of all men, however, more is demanded of him to whom more is given ; and heavier punishments await him to whom is committed the government of the greater number of people."

B. GREG. *Regist. Epist.* 31, *Mauricio Augusto*, writes :—"In Holy Writ the priests are sometimes called *gods*, and sometimes *angels* : Moses speaking of the man who is to be brought to make an oath, says, *Exod.* xxii. 8, Bring him to the *gods*, that is, to the priests ; and again : Thou shalt not tra-

duce the *gods*. And the prophet says, MALAC. II. 7. The lips of the priest shall keep knowledge, and they shall seek the law at his mouth, because he is the angel of the Lord of hosts. What wonder then that your Piety deign to honor them whom God honors by calling them angels or even gods? Ecclesiastical history also attests that when written accusations were handed to the Emperor Constantine of happy memory against the bishops, he took the papers containing the charges and burned them in the presence of the bishops assembled in the Council, saying : You are constituted gods by the true God ; go and settle your disputes among yourselves ; it is not proper that we judge gods. In this instance, O God, he acted from his innate humility, not from the reverence due to them. And long before him the pagan emperors who were ignorant of the true God, and worshipped idols of sticks and stones, also bestowed great honors upon their priests. What wonder is it, therefore, if the Christian emperors deign to honor the priests of the living God, if the pagan princes would honor the priests that served the wooden and stone idols ?”

Venerable Brethren, whereas the neophyte is at the door, with his immense army of Philistines—Methodists, Calvinists, Unitarians, at his back, bidding defiance to the people of God, proclaiming war against every thing we hold dear and sacred ; against the whole Christian religion ; whereas fraud and robbery are generally lauded, sanctioned and even legalized in the land ; whilst you believe and teach that neither thieves nor robbers shall enter into the kingdom of heaven, and “that the sin cannot be remitted until the thing has been restored, either to the owners, if they can be found ; otherwise to the poor ;” and, whereas, our flocks are dispersed amongst the unbelievers, to the evident risk of their eternal salvation, and to the manifest danger of imbibing the strange and unchristian notions and practices of the aliens : *Ps .XVII. 26.* With the holy thou shalt be holy ; and with the innocent man thou wilt be innocent ;

and with the elect thou wilt be elect ; and with the perverse thou wilt be perverted, we should not slumber nor sleep : but should sound the trumpet, and cry, cease not, lift up our voice and show the people their wicked doings, and the house of Jacob their sins. Let none of us conform to the world, backslide or turn recreant. Let us promulgate the doctrine of Christ amidst the people that have corrupted and trampled upon it. Christ Jesus, exalted upon the cross, drew the whole world after him, and promised that he will be with us all days, even to the end of the world. Why then should we fear ? Had the holy Apostles and Martyrs, for fear of a corrupt world, suppressed any part of the gospel, not a ray of the divine light would have reached our days. *When God commanded one thing, and man another, they obeyed God rather than man.*— Shall we not follow their example ; or shall we proclaim some portions of the gospels and suppress others ? You proclaim temperance, piety, humility, brotherly love, forgiveness of injuries. You do right ; but why suppress the free loans of Christ—*Lend, hoping for nothing thereby, Luke VI. 35* ? Why not courageously publish, that the people hoping, or receiving any thing more than the sum lent, hoping, or receiving any usury or interest for the use of the money, violate the law of God, and incur eternal perdition ? The world would undoubtedly laugh, if you preach, in these latter days, the free loans of Christ ; but they also laughed at Christ himself. You cannot escape what he escaped not : *The disciple is not above his master.* You cannot serve two masters. By pleasing God, you displease the world, and by pleasing the world, you displease God. Remember the prophet's rebuke to the false teachers. *Ezech. XXII.* They daubed the people without tempering the mortar. I sought among them for a man that might set up a hedge, and stand before me in favour of the land, that I might not destroy it : and I found none. Let us stand in the gap before God, in favour of these doomed States, that God may

not destroy them. God declares that he will pour down his indignation, and that in the fire of his wrath he shall consume the usurers and legalized robbers. *Ezech. XXII. 31.* God, unless he belie himself, will, at no distant period, scourge, if not annihilate the United States for their public fraud and legalized robbery. Let us not be frightened by the long and general prevalence of their practices. At the Christian era, the heathen customs were stronger, more furious, and inveterate ; however, the Apostles and Martyrs were not thereby deterred from announcing the truth. Customs contrary to the temporal law, if sanctioned by the temporal ruler, may be a virtual repeal of that law ; but no custom, however old or general, abrogates the natural and divine law. For the truth endureth and abideth forever ; liveth and standeth until the end of time. 3 *Esdras IV. 38.* And Christ, himself, saith : *I am the way, the truth and the life* ; he saith not : I am the custom, but the *truth*. Every custom that is opposite to the truth, must be abandoned ; otherwise an endless train of temporal and spiritual calamities will sooner or later overtake the sinners.

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THE END.



